THE

NEW JERUSALEM MAGAZINE.

VOL. I.—NEW SERIES.—NOS. 5 AND 6.

AUGUST AND SEPTEMBER, 1877.

ORDER OF CREATION.

As soon as we are conscious of our existence, we find ourselves in a world composed of substances fixed in their nature. And when, in the curiosity of our childhood, we ask, "Who made all the things that we see?" and which, even at that age, we know that man cannot make, our parents and our teachers tell us that God made them, and they show us that He Himself says so in the Book which is His own Book, and is called by us "the Bible." And when we have asked *how* He made them, and what He made them out of, we have been told by those who know nothing of the New Church, and thus enjoy not the light that comes from the internal sense of the Word, and have not, therefore, understood what is meant by that "Word" by which were all things made that are made, that He made them out of nothing,—that He simply spoke the word, or uttered a command, and they stood forth at once in existence. And notwithstanding there have been some reflecting minds that could see that that which is something cannot be made out of nothing — that out of nothing nothing can be made — that it is absolutely contrary to all right reason to say, that what *is*, can be made out of what *is not*, and some of these may have been tempted in consequence to doubt or deny the divinity of the Scriptures, and even the existence of any God; yet so far as I am aware the Christian Church has

never furnished any other explanation. Notwithstanding we all see that there is no such mode of creation *now* — everything coming into existence according to the fixed laws of Divine order — yet this has been all the teaching of the Christian Church, the one only received doctrine respecting the creation of the world. Because it is written that all things were made by the Word, there has been no other understanding.

But there has been an opening of the Sacred Scriptures — the Lamb has opened the Book with seven seals — light from its spiritual sense illuminates its letter and shines forth into the world. And as the spiritual sense of the Word is opened, so, necessarily, there are revelations respecting the spiritual world — as the spiritual light of the spiritual sense shines into the minds of men, it causes the things of the spiritual world to be seen and understood by them — for spiritual light exhibits and brings into the view of our minds or spirits spiritual things, just as our natural light does natural things to our natural sight, and is the only light that can exhibit them. Revelation of the spiritual sense of the Word is therefore necessarily accompanied by revelations respecting the spiritual world.

There goes forth from the material bodies of men a bodily or material sphere — the earthly body receives life from the living spirit that dwells in it, and with which it is connected by correspondence — and the activity of the life causes an exhalation from the body constituting a bodily sphere, which sagacious and quick-scented animals readily perceive. So there goes forth from the *spirit* of man a sphere of life, or a spiritual sphere, sent forth by the activity of his life, *i. e.*, the activity of his love — his ruling or pervading love — which sphere we often have some perception of, as agreeable when it harmonizes with our own, and repulsive and disagreeable when it conflicts with it. It is from the sphere that we feel the presence of one person to be pleasant and of another to be unpleasant. We can frequently feel the powerful sphere of a powerful mind when we are simply in the

presence of such a mind before a word has been spoken, or any act has been witnessed, or even any tone of the voice has entered our ears. But this sphere is most manifest in the spiritual world. For there the character of every one is known at his first approach, whether he opens his lips to speak or not. The sphere of a spirit is an exhalation flowing forth from the life of his loves, from which it is known at a distance of what quality he is. The activity of the ruling love, which is the essential life of any one, in its efforts to come out, sends forth a sphere. The sphere is the life actually going forth. For as every one is perpetually *receiving* life from Him Who is the one only Life, so is it perpetually going forth from himself. According to spheres all are conjoined in the other life; and according to spheres also are they dissociated and separated from each other. All those whose spheres are the exhalations from the activity of the loves of evil are separated from the angels, and come together in hell. And all those whose spheres are exhalations flowing forth from the life of the loves of good, are dissociated or separated from evil spirits, and come together in heaven.

If, then, there is a sphere around every man and angel sent forth by the activity of his life's love, surely there must be a sphere around Him of Whom angels are only finite images and likenesses, and Who is Life Itself. The infinite and omnipotent activity of Life Itself must send forth a sphere unlimited in its extension — filling immensity — reaching to the extreme circumference of an infinite circle.

Life is love. He Who is Life Itself is Love Itself; and Love wills to bless: it is in the effort to make happy. It strives to give that which will make happy, — to give itself, because itself is happiness. It is in the perpetual effort to go forth to bless. Infinite Love is therefore unceasingly going forth, — forever giving itself. It is in the continual effort to create those whom it can bless, and then to give itself to them, and so fill them with that which blesses. He Who is Infinite Love sends forth that love, — it is sent forth

by His own Infinite activity to the extreme circumference of a circle whose radius is infinite. It is His spirit, or life, or love which thus goes forth, and fills immensity.

This is what is signified by those most impressive words, in PSALM CXXXIX. "*Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there: if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me.*"

Life at its first going forth from Him Who is Life Itself, or the sphere of life immediately surrounding the Lord — His immediate or proximate or nearest sphere — is the sun of heaven — the living Sun by which all things are created, whose heat is love, and whose light is wisdom. For love and wisdom are life, and love is spiritual heat, or the heat of life, and wisdom is spiritual light, or the light of life. *No* world can exist without a sun. Not only could no thing live and grow upon earth without a sun — a fountain of heat and light — but the earth itself could not exist. For the sun is the origin of all natural substances, and the fountain of all the natural forces, not only those of electricity and magnetism, but of those that are far more subtle and interior still, the forces that hold the particles of all bodies together and make them to be what they are, the forces that cause all the planets and their satellites to roll on with endless movement through all their mighty circles. Just so is it true that the spiritual universe could not for a moment exist without the spiritual sun. For angels and spirits could not only not perform a single human function, and therefore would be incapable of every human enjoyment, — not only would they have no love and no wisdom, no ability to feel and think and understand and act without this everflowing fountain of life, but they could not *exist*, and not one single thing of all the ineffably beautiful and useful things in the Paradises of heaven could exist, for they all are but the perpetual creations of their living Sun.

Our natural sun is in itself dead, destitute of life, as our bodies of flesh are in themselves, and when separated from the spirit, dead, or destitute of life; and as our bodies seem to be living from their conjunction by correspondence with the soul or spirit, (for in the soul or spirit of man, which is the real man himself, there are parts corresponding to all the parts of the body, as the understanding with the eye, for instance, or mental sight with bodily sight,) as thus our earthly bodies appear to have life of their own so long as they are conjoined by correspondence with our spirits, so the connection by correspondence of our and other natural suns with the spiritual sun gives them their apparent life, that is, their power to produce and keep in order the things upon the earths that belong to them. The natural world, or natural universe, is as a body made living by its connection by correspondence with the spiritual world or spiritual universe. And, therefore, as we come to understand the process by which the things of earth are created from and by our natural sun, so are we helped to understand the corresponding process of the creation of all things from and by the spiritual sun.

But it may be well here to state distinctly that what proceeds from the spiritual Sun, its rays of living light and heat, are the Divine Truth, or the Word, by which "*all things were made that are made.*" This Divine Truth, or Word, or proceeding Life from the Divine Mind, can be written, as what proceeds from a man's mind, his feelings and his thoughts can be written, and it is written forming our Sacred Scriptures. Although these rays proceeding from the Divine Mind consist of spiritual heat and spiritual light in union — although love and wisdom are united and are one in them (for they are never separated except by the imperfect reception of finite beings) — still they are called the Divine Truth; and this because truth is only the exhibition or manifestation of what is good.

But allow me to make this more plain by an illustration taken from common worldly things. *Worldly* GOODS are

those things which we find in this world, and which we believe it *good* for us and others to have. We say of a store, "it is full of goods;" and we sometimes call all those things in our houses which are necessary to our comfort, and contribute to our enjoyment or convenience, "goods;" in fact, all our possessions, that are not real estate or money, or writings that are evidences of debt, and thus contracts for paying money, are called *goods* (as in the parable of the rich man, in Luke, who said to his soul, "Soul, thou hast much goods laid up for many years"). Now what each of these goods exhibits or makes manifest is the truth of that good; for it is that by which we should describe it to any one that had never seen it. The truth of an orange, a peach, or a piece of furniture, or *any thing*, is all we have learned or can learn respecting those things, and all we can say about them in truth, when we try to show what they are to one who has not seen them. When he possesses them and uses them, then he has the good of them. The truth of each thing is what that thing exhibits or what can be learned *from* that thing *about* that thing. The rays of the sun are all that manifest the sun,— the light makes manifest to the eye, the heat makes manifest to the feelings, that substance which is the life of earth, and which from its appearance *to us* we call *heat* and *light*, and yet it is one thing in itself.

So that which proceeds from the spiritual Sun, and makes manifest that sun, and is *felt* by angels as *heat* and *seen* by them as light, which fills their hearts with love, and their understandings with wisdom, is in itself one substance, the very essential living substance and power, the vital principle from which all things come, and by which and from which they were created, and is called the Divine Truth, because it manifests or exhibits the Divine Himself, Who is Good Itself, and is the full and only essential manifestation of Him. The sun of the spiritual world is not the Lord, but from Him — as the sphere of an angel is not the angel, but is *from* him, and is not living in itself, but is moved by the activity of his life. And therefore the rays that proceed

from that sun are not the Lord, but from Him, and somewhat farther from Him than that immediate sphere which constitutes the sun itself. But they are the Divine Truth, because they make manifest the existence and exhibit the nature and character of Him from Whom they are, because the activity of His Life moves them, and makes them active and living. John saw an angel standing in the sun, *i. e.*, he saw the Lord as an angel surrounded by His own sphere of life, — the spiritual sun. For John was *in the spirit*, *i. e.*, his spiritual sight was opened.

From our natural sun proceed three grades of atmospheres distinct entirely from each other, differing in quality and uses, differing in their distance from the sun, yet together acting as one. They are distinct as body and soul are distinct, and one as body and soul are one. The first that is formed by what proceeds from the sun is the purest, the least gross, and its forces are of the most interior kind, the most subtle and most active, being the moving powers of those beneath. The next, formed from the first, less interior and pure because farther from the sun, yet contains the other within it so that the second clothes or covers the first, each particle of the second having within it as its active principle, some one of the first, thus enwrapping the first, so that the first can act by means of it, and in this manner bringing it down so that it can act in a lower degree, or on a lower plane. By this we have our sight, for this is the cause of our perceiving light. From this proceeds a third more gross, more compressed, more external, yet enwrapping the former, so that both the former are active within it and cause *its* activities. By this last we breathe, we speak, we hear. We could neither breathe, nor speak, nor hear, without it. In this way the fire and forces — the consuming fire and the irresistible forces — of our sun are brought down attempered to our bodies and to all things on earth. Its fire warms, but does not burn; its light illuminates, but does not blind; its forces invigorate, but do not overpower.

Our bodies are preserved in their forms, too, by the forces of the atmospheres. The lowest, by which we breathe and speak and hear, presses upon them from without with a firm and even pressure, but is too compressed and gross to enter through the pores within the walls of the body. But the purer atmospheres pass readily within, and by their more active force keep all the internal organs in their orderly position and action, balancing the pressure from without, and thus our bodies are preserved in form, and by the perfect equilibrium are kept in full freedom of action and ease of motion. (See A. C. 3628, and D. L. and W. 176.)

But as that which proceeds onward becomes more and more compressed and more and more inert, next to the atmospheres, gases, then vapors, and at length waters are formed, and at last earth and stones. The stones and earths form the crust or circumference of our globe, because the circumference is the outmost, — these, therefore, are the lowest and most fixed, the very ultimates of created things. For as the inmost part of the soul of man is that which is the highest, and was created to be most especially an image and likeness of Him that created him, so the inmost or centre of the earth is in substance most like the sun, and, therefore, the substance of the circumference or surface of it is the most distant in its quality.

From the spiritual sun proceed spiritual atmospheres; and these are the beginnings of creation, — the first movements of life towards creation. It has been said that the spheres of angels and spirits are sent forth by the activity of their life — that is, by the activity of their ruling loves, for *love* is *life* — and that these spheres make known their presence, that is, are manifestations of the angels and spirits themselves, and so are living; yet, not *of themselves* living, but are so because moved and made active by the activity of that love which constitutes the angel or the spirit. So the infinite and omnipotent activity of the Lord's love or life sends forth that life, and produces a sphere infinite in its

extent. It is His infinite, His ineffably intense, love of others — His love of blessing others — His, to us incomprehensible, love of giving Himself — of giving His own blessedness — of giving His own love or life to them, that causes this love or life to go forth from Him. At first it forms the spiritual Sun. But the immediate rays of this Sun are so full of the Divine that they cannot in any wise be received by any living substance which is finite. But here it may be best to use the words of Swedenborg himself: —

"The truth which proceeds immediately from the Lord, because it is from the Infinite Divine Itself, can in no wise be received by any living substance which is finite, thus not by any angel, wherefore the Lord had created things successive by which as mediums the Divine Truth immediately proceeding can be communicated; but the first successive thing is more full of the Divine than that as yet it can be received by any living substance which is finite, thus by any angel; therefore the Lord created still a successive (*i. e.* still another successive thing) by means of which the Divine Truth, immediately proceeding, might as to some part be capable of being received; this successive thing is the Truth Divine which is in heaven. The first two are above the heavens, and are as it were belts emitting rays from what is flaming, which surround the Sun, which is the Lord." (A. C. 7270.)

Also in the work called "Divine Love and Wisdom," speaking still of the spiritual world, we find the following: —

"That there are several atmospheres, and those distinguished from each other by degrees, has been manifested to me by much experience in the spiritual world; especially from this, that the angels of the lower heavens cannot breathe in the region of the higher angels, and that they appear to themselves to draw breath as living things do which are elevated out of the air into the æther, or as living things out of water into air." (n. 183.)

From these passages we may learn that the Lord's love — His infinitely ardent love of others — His infinitely intense love to bless and make unlimitedly happy — His love

to give of His own infinite blessedness freely, without any limit or stint, is continually infinitely active in sending forth this life that blesses. But at first it is a sun, which would be to every created thing a consuming fire, as written in DEUT. iv. 24: "*For the Lord thy God is a consuming fire*;" and as Paul says to the Hebrews, "For our God is a consuming fire." And the rays that have gone forth to some distance from this sun are too livingly Divine to be received by any being that can be created. They, therefore, send forth from themselves, each from itself that which is as a covering, and thus somewhat tempers them so that at that distance they form a belt around the sun, flaming and sending forth rays. But as they *then* go forth further, as they are from the Centre and Fountain of Life, they are still too divinely living and intense to be borne by any living created thing. The love which is in them is, therefore, in an effort to go forth further to accomplish its object, so that these, therefore, send forth from *themselves* again that which is an external to them, a covering containing them and thus tempering them, by means of which they go forth further and come down lower, and so form another radiant flaming belt surrounding the sun at a greater distance from it, or outside of the other. The rays from this outer belt proceeding still onward send forth from *themselves* again, or create from themselves that which is a covering to them, which attempers them and brings them down so as to be capable of being received in some measure by the angels of the third or highest heaven. Thus the atmosphere of this heaven is created, and by means of it all the paradisal things of this heaven. Further proceeding or descending they again create a covering, or again clothe themselves, and come down forming the atmosphere of the second heaven, and by means of it creating all the things of that heaven. Still further proceeding onward, or descending, they create from themselves yet another covering, and form the atmosphere of the first or lowest heaven, and by means of it all the things of this heaven. For as

life goes forth away from its fountain and centre it becomes less livingly active, more covered and compressed as it were; less purely life, less like its Fountain. The way it goes forth or descends, indeed the only way in which it can proceed, is by being clothed with successive coverings created from itself, or going forth from itself, as itself went forth from its Fountain. At each degree, each discrete degree of its descent, it becomes a substance distinctly unlike what it was before. But here again the words of Swedenborg are better: —

"As regards the atmospheres which are called æthers and airs, they are in both worlds, the spiritual and the natural, alike, with the difference that in the spiritual world they are spiritual, and in the natural world they are natural. They are spiritual because they exist from the Sun, which is the first proceeding of the Divine Love and the Divine Wisdom of the Lord, and from Him receive into themselves the Divine Fire which is Love, and the Divine Light which is Wisdom, and bring both down to the heavens where angels are, and make the presence of that sun in the greatest and in the least things there. The spiritual atmospheres are discrete substances" [*i. e.* distinctly separate substances, the substances of the mind and the body are discrete, or entirely distinct substances, the body enveloping or covering the mind within, and yet they act harmoniously together, and as one; the spiritual atmospheres are such distinctly separate substances], "or least forms originating from the sun; and because they, each by itself, receive the sun, thence the fire of the sun divided into so many substances or forms, and as it were enveloped by them, and tempered by the envelopments, becomes heat at length equalized to the love of the angels in heaven, and of spirits under heaven; in like manner the light of the Sun. The natural atmospheres are like the spiritual atmospheres in this: namely, in that they also are discrete substances and least forms originating from the sun of the natural world, which also, each by itself, receive the sun, and treasure up its fire in themselves, and temper it, and bring it down as heat to the earth where men are; and in like manner the light." (D. L. and W. 174.)

The world of spirits is intermediate between this world and heaven. It is the connecting link which joins earth and

heaven. When the life, *i. e.* the spiritual light and heat of the spiritual Sun, has come down to that plane — to the plane of the world of spirits — and has formed the atmosphere there, and through that has created all the things of that world — then next, the sun of this world, and the suns of all other solar systems throughout the universe, are created and formed. The substance of these suns is totally distinct and separate from that of the spiritual sun, — separated by a discrete degree, such as that which distinguishes or separates our bodies from our souls or spirits. For the natural sun is not composed of love and wisdom, of any spiritual substance, of any living substance, but it is *pure fire*, the origin and fountain of all *natural* forces; of all the forces that are active in our bodies; of all the forces that roll the planets onward in their orbits and keep them eternally revolving on their axes; of all chemical forces; of all the forces which hold the particles of bodies together and keep them in their solid shape and fixed position; of the forces of gravitation, of electricity, of magnetism, of the production and growth of vegetables and of animals, and of all others here below, of what kind soever they may be. He whose eye can bear to look into it will behold an active movement, — as it were, a powerful sending off of rays or pushing forth waves of light. Yet our sun is not living in itself, as our *bodies* are not living in themselves. *They* appear to be living in themselves because the living spirit with which they correspond, and are most intimately connected by correspondence, moves them. And so does our sun exert all its forces simply from its connection by correspondence with the living sun of heaven. And all the stars which we see, that have an active movement of their light, like that which our sun has, and which we call their twinkling, are themselves the suns of other systems, and the origin to their earths of all the natural forces that ours is to us. The number of these fixed stars, which are suns, is quite large to the naked eye, but immense when powerful telescopes are used, and it increases according to the power

of the telescope, so that there is no known or conceivable limit to their number. The *very nearest* of all these stars is nineteen million millions and eight thousand millions of miles, as ascertained by mathematical calculation and the nicest instruments; and the light by which we see this nearest of them all, although it travels nearly one hundred and ninety-five thousand miles a second, left that star 3*y*. 1*m*. 23*d*. 18*h*. before the time we are looking at it; that is, the light by which we see this nearest star this evening* was sent away from that star on the 29th day of January, 1863, at three o'clock in the morning.

Now what is true of our sun is true of all this unlimited number of suns; the creation of our planets from our sun is by the same process as that by which all the other earths or planets throughout the illimitable universe were created from their suns. We have seen how these natural suns were created from the spiritual Sun, or, rather, we have noticed the several successive degrees of descent of life from the spiritual Sun, how at each successive degree it became clothed with a less living covering created from itself or proceeding from itself, until it reached the outmost bound of what is spiritual, and at length clothed itself with what is natural,—until the love and the wisdom proceeding from the spiritual Sun, and becoming at each successive step lower and more external in kind, and thus attempered to every grade of spiritual life, came at last to be clothed with the pure fire of the natural suns.

It has already been said that from our natural sun there proceed successively three atmospheres—the first is the purest, the most interior and subtle of all, by means of which the sun exerts his most direct and most invisible power—the medium through which the highest forces in nature are brought into operation. This first receives the fire of the sun directly, being the first creation of its rays, —the first proceeding from them and clothing them. From this first proceeds a second, clothing the first and enabling it to act

* March 22, 1866.

and take effect lower down, so that the first can act on a plane beneath. By means of this second or ethereal atmosphere we *see*, for this is the cause of the sensation of sight, or perception of light. These first two can enter the walls or covering of our bodies, and from within balance the pressure of the common air from without, whereby there is an equilibrium and freedom of motion and action. From this there goes forth a third, more dense and gross, clothing the first two, so that they can, thus clothed, take effect upon a lower plane, or produce a lower series of effects. This is the common air by which we breathe, we speak and we hear, — which presses upon our bodies from without and keeps them compact, every part in its proper position. It is the medium by which the sun acts upon animals and vegetables and upon the earth itself. From this proceed gases, watery vapors, then waters, — for at every step it becomes more gross, more compressed, more inactive or inert, more solid and more fixed. Then again still more dense creations, until it ends at last in stone, composing the crust or circumference of the earth, and the solid foundation of all things upon it.

Life from the Source of life has now reached its ultimate, its extreme boundary. By the exact correspondence of each successive creation with the one immediately preceding it, and out of which it grew, all parts of the universe depend upon each other, are held together as a one, and in connection with Him Who is Life, so that they all are governed by the one will of Him Who created them, — so that the pulsations of the Central Life are felt at the extremes, and all things, even the lowest, continue *to be*.

The natural world is the foundation of the spiritual world, — and the spiritual world is the life, or the medium of life, to the natural world. Life from its fountain flows down by means of these successive creations, so perfectly corresponding with each other to the very extremes, — to the very outmost or lowest things called ultimates. It is *always* so flowing down, and always will so flow down, — it is therefore *always creating*. Things that we call created, are in reality

perpetually, unceasingly *being* created; for the same process that first created them is forever going on in them and through them, and keeps them forever being created. Even the stone which seems so fixed, so unalterably dead and inert, is perpetually receiving its own grade of life. That from which it at first proceeded, that creation next above it from which it came, is constantly giving forth the same — creation is unceasingly going on — the stone is perpetually being created.

But there is not a full stop here. Life from the Fountain of life does not fully cease its movement at the stones; but it turns round here and ascends again to its First Source. But it returns by a way less internal than the way by which it came down, it courses backward through a channel less deep than that through which it flowed down. It came down creating,— it came down by *creations*, it goes back in *uses*.

But let me specify, — let us look at particulars. The stone supports the soil, and aids in the formation of it. The stone that is under the earth is not only a foundation for the productive soil, but undoubtedly many chemical effects are wrought by it and are continually going on, most important to its healthy condition. Those that we see, by collecting moisture, by collecting and modifying various gases, and by yielding mosses, enrich the soil around them. They are looking to and working for the good of the soil. The stones are looking upwards. The soil supports vegetation, it brings forth the infant tree, and, like a good mother, does all it can to forward its healthy growth. The *soil looks upwards*. Vegetation supports all kinds of animals. The fowls of the air build in the branches of the tree and eat its fruits. Grass groweth for the cattle, and the earth produceth for them. But more especially is vegetation for man. Vegetation is *all looking upward*. Animals of all kinds, from fishes, insects, and reptiles, to the noble horse, the strong and patient cattle, and the stately elephant, are for the use of man. They, *too*, are looking upward. And *all* these kingdoms of nature, *each one by itself*, is also *directly* per-

forming uses to men. For the stones furnish the solid foundation of the ground upon which man treads and over which he travels, and of the buildings which he may need to erect, and of the walls which are required for his protection. The different kinds of earthy matters perform various *direct* uses to him, besides the indirect ones of supporting vegetation. Vegetation performs a multitude of uses *directly*, besides the indirect ones of supporting animals for his use. Animals are all directly for his use — for even the destructive and noxious animals, which have come into existence since man's fall, and which are the creations of the life passing through man and perverted by him — even *these* all are made to serve in his regeneration, and take their part in the process of his salvation.

But in the direct and indirect uses of all these things to man I have thus far described mostly bodily and worldly uses. There are far higher ones which the earth and all the things of it conspire in rendering. The development of man's natural mind, its affections and its thoughts, the formation of man's fundamental life (for the life which is formed and established in this world is his foundation-life, that on which his life hereafter is forever to stand and rest,— the root in the earth, out of which his tree of life, hereafter, is to grow), the formation of this, man's foundation-life, is effected or brought to pass by all that he meets with in this world — persons and things and events — the *things* faithfully performing *their* part.

And the natural mind, or natural part or degree of the mind, in which man lives his natural life in this world, is here developed for the sake of his internal or spiritual mind, in which he was intended to live spiritual life, a far higher and unspeakably more blessed kind of life, in heaven forever; all the preparation-work of this world, is that man may be prepared for heaven, where he may forever love, with all the heart and soul and strength and mind, Him from Whom the love first came; and so return to Him the love that first came from Him, and by returning receive of new

and higher life, and also more and more *abundantly* forever. Infinite Love is sent forth creating, for the grand end that there may be a heaven, — a forever-increasing and illimitable heaven of blessed beings who *all* can love Him throughout, and entirely, and so return the love wherewith He loves them again to Him; and by returning receive in greater abundance and of a higher kind, and so be *advancing* in blessedness forever.

This circulation of life, sent forth from the infinite Centre to the circumference of the unlimited universe, and from thence returned again by a more external way, because through the hearts of finite beings, is no theory, no delusion of the imagination, but *real*, substantial New-Church *truth*. It shows the entire universe to be a *one*, in itself, coming forth from One, governed by One, and that that One is Infinite Love.

It shows us *plainly* why the *first Commandment of all* is to love Him wholly and entirely — *throughout* — with all the heart, soul, mind, and strength, that thus the circle of life may be completed, and man individually and collectively may be bound to Him Who is life Itself by a living band, and so *individually*, as well as collectively, be more and more living and blessed forever. For the Word is this creative life written; and it must declare its own grand end *to be* the grand end, and that to co-operate in bringing it to pass is the grand duty of man.

It shows plainly that man was created in His image, after His likeness, and thus shows that He Who is Life Itself is Man. For our bodies correspond with our spirits; and the life of the body is the blood, as declared in Leviticus, and elsewhere. *Because* man was created to be an image and likeness of Him, the blood is sent forth from the heart by its powerful contractions, into the great aorta, the grand trunk artery, and thence into the arteries which lie deeper than the veins, thus by a more interior way, and through these dividing themselves into smaller and smaller branches, it is sent to the extremes or surfaces of every organ and

limb, there ending in capillary vessels so minute as not to be visible to the naked eye; these vessels depositing from it what is needed to support that organ, and taking up the rest and pouring it into the smallest branches of the veins, from these running together into larger and larger branches, until it is all returned through the two venæ cavæ, or largest veins, thus by a more exterior way again to the heart, to be purified through the lungs. Who may not see the exact correspondence of this with the grand circulation of life through the universe? And who may not see that the individual circulation has for its first cause this grand circulation, and hence that the First Cause is an infinite Man? We may also see why there is circulation in trees and plants; a circulation in the atmosphere and the waters; a circulation of the magnetic and electric fluids in all things on the earth, and most manifestly in the earth itself.

We may also see plainly why all the planets revolve in circular orbits, or in orbits that return into themselves. Even the wildest comets, which perhaps are but young and ungrown planets, not yet fully broken in, although they rush by us and fly onward in a line so nearly straight, yet even they are sure to turn again, and by a line equally direct come back on the other side of their orbit to their point of departure.

We may also see plainly the cause of that law of the spiritual world, which is as universal *there* as the law of gravitation is in this world: namely, that whatever from the heart is done to another is sure to be done again to him in return; whatever goes forth really from any one is sure to come back to him; as we judge, so surely shall we be judged; as we mete to others, so surely will it be measured to us again.

We may see, too, that as the Word, or the Divine Truth, proceeding from the Lord, *is* the creative life that goes forth from Him, why it is written of the Word that it returns to Him, as in Isaiah, "*For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the*

earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And also why He Who was the Word made flesh, Who came into the world as the Divine Truth, says so distinctly respecting Himself, "*I came forth from the Father and am come into the world; again I leave the world, and go to the Father.*"

Above all we can see why the Lord while He was in this world had, as it were, His face turned upward, towards the other world. All that is in order in this world is turned in that direction. Even the very stones are looking upward. All His precepts, every one of them, pointed to the other life, and thus upward. All His words said, that He was not of the world, — that His kingdom was not of the world, that none of His followers are of this world, or are looking to this world. He accumulated no property and owned no habitation. All His life — every act of His life here — was directed towards the other world. He was looking always to the Father. His meat and His drink — His whole purpose and the end of his life — was to do the Father's will and to finish His work. *Man alone,—fallen man looks outwards and downwards.* And this is at once the effect of evil and the cause of evil. For if, whenever we are enticed by delight to do any evil or questionable act, instead of reasoning about it and inquiring of the serpent whether we shall surely die, whether we shall suffer any spiritual death or not, we would only look to our leaving of this world, and think of heaven and the angels, how pure and loving they are, we should see at once what manner of men we ought to be, in order to enter there, and live among them: every impure desire would be brought to shame; every lust would be quenched; every act of hatred and unkindness would at once be stayed; our views would be elevated and far more comprehensive; we should feel, if not plainly see, that the only happiness — and that ineffable and forever increasing — is, ceasing to

oppose Divine order, ceasing to strive insanely to stem the current of the life that creates and fills the universe, to submit ourselves to the unalterable laws of Him that infinitely loves us, and to look upward, like Nebuchadnezzar after he was restored to his manhood, knowing and confessing that the Most High ruleth in the kingdom of men. In our hearts knowing and confessing this, we should *see*, and at length come to *feel* and *realize*, that the doing of His will and happiness are one and inseparable, and at last in very heart to acknowledge that walking in *His* ways is walking in the only ways of pleasantness,—the only paths of peace.

> "*Live* while you live, the sensual worldlings say,
> And give to pleasure every passing day.
> Live while you live, the sacred preacher cries,
> And give to God each moment as it flies.
> Lord, in my mind, let both united be;
> I live to pleasure, when I live to thee."

THE FATHER AND THE MOTHER.

Not unfrequently Swedenborg makes a general statement which is all he needs in the connection in which he makes it, but which requires in some instances development, and in others qualification or limitation, before it can be understood and made use of as a law of creation or of divine order; and for want of these may be thought a mistake or a contradiction of what he says elsewhere. We regard what he sometimes says of the function of the mother in giving existence to the child as an instance of this kind. Thus, in D. L. and W. n. 269, he says, speaking of man's hereditary evil which "some think comes through parents from Adam," "hoc est error; trahit id a patre, a quo est anima, ac induitur corpore apud matrem,"—"this is an error; he derives it from the father, from whom is the soul, and it is clothed by a body with (or from) the mother." He says much the

same thing in D. P. 277, A. C. 1815, 2005, and in other places. But what does he mean by "body" when the word is thus used?

In the first place he must mean the whole body, and every part of it; every organ, every fibre, every fibril, every cell, every atom; or all that he means in D. L. and W. n. 365, by "principiis," or principles, which are in the brains, and by 'principiates," or principiates, which are in the body.

But the soul of man is clothed with two bodies; the material body, and within that the spiritual body through which comes life to the material body, every organ and particle of which the spiritual body exactly fills. This spiritual body is, just as much as the material body, an organized covering and instrument of the soul within it. This spiritual body or clothing for the soul, the mother must give just as she gives the outermost material body. For the spiritual body is a substantial body, as distinct from the soul as is the material body.

From all this it might seem as if the father gave all the soul, but had nothing to do with the body; and the mother gave all the body, but had nothing to do with the soul. On this point physiology has something to say. Every family offers evidence that children do inherit from the father and his ancestry bodily peculiarities of form and structure, and from the mother and her ancestry, peculiarities of mind and character. Every one knows that the child of a negro father and a white mother, or of a white father and a negro mother, is never black or white, but always a mulatto, having color, features, and limbs half-way, or thereabouts, between the two parents, drawing about as much of the body from one parent as the other. In some of the West India islands mulattoes are numerous, and form a class by themselves; and it is universally said by those who write about those islands, that mulattoes possess and mingle moral and mental characteristics from both parents. Nor does it seem to make any difference whether the mulatto child had a black father and a white mother, or a white father and a

black mother. Similar things are true of all hybrids, or offspring from parents of different species.

Let us look at other passages in which Swedenborg deals with this matter, and see if we can learn from them, and from the general scope of his doctrine on the subject, what he really does mean when he says that the father gives soul to the child, and the mother gives body.

We will first look at some passages in the Arcana. Thus, in n. 1815, Gen. xiv. 7:—

"*I Jehovah:* That this signifies the internal man of the Lord, who is Jehovah, whence is perception, appears from those things which have been everywhere already said, namely: that the internal of the Lord, that is, whatever the Lord received from the Father, was Jehovah in Himself, for He was conceived from Jehovah; it is one thing which a man receives from the father, and another which he receives from the mother; from the father he receives all that is internal, but from the mother he receives all that is external. In a word, the internal man or spirit itself is from the father, but the external man or body itself is from the mother."

Two things are especially to be noticed in this passage: one is, the evident implication of what is elsewhere distinctly and repeatedly stated, namely, that the Lord received from the mother just the same that every man receives from the mother. See A. C. 4963. The other is, that when Swedenborg speaks of the respective contributions of the father and the mother to the child, by the soul which the father gives he means the internal man, and by the body which the mother gives he means the external man. It is a common mistake outside of the Church for those who know a little of Swedenborg to suppose he means only the material body and bodily things, by the external man. But no one can make this mistake inside the Church. We know he means by the external man, the natural man; as in A. C. 1895, where he says that "the Rational is born from the internal man as a father — and from the external or natural as a

mother." What this means we may know from what he says elsewhere in the same number, that "the Rational is born from knowledges and cognitions vivified by the affection which corresponds to them," — the one statement being but another form of the other statement. So in A. C. 3703, it is said that all things in the universe are born from good as a father, and from truth as a mother.

Let us, however, ask what the mother gives to her child from the Doctrine of the Lord; for there we think Swedenborg answers this question fully and clearly. That the Lord made His human divine by temptations and victories, is the fundamental doctrine of the New Church. These temptations were caused by the proclivities to evil in the human which He derived from Mary; and these victories were over the devils who animated these proclivities and by them assailed our Lord. Surely these were more than can be comprehended in the word "body," unless we give to this word a sense wide enough to embrace the whole external man, or the whole external nature of man. The evils which came from Mary were all evils; the devils who were permitted to assail our Lord through them, were all devils; they were permitted to assail Him that they might be conquered by His divine internal; and when they were conquered all the hells were subdued and reduced to order.

It is not easy to imagine clearer proof that from His mother Mary our Lord inherited all the tendencies to evil which belong to human nature; or to doubt, after this proof is duly weighed, that every man receives from his mother not only a body in the outside sense of that word, but the whole body of her external nature, with all that belongs to it, physically, intellectually, and morally.

It has indeed been questioned by some in the New Church, so at least we have heard, whether any of man's hereditary evils come from the mother. We do not know how that question can be asked if the work of the Lord when on earth is remembered. It is not necessary to dwell on this point, as Swedenborg speaks continually of hereditary evil

from the mother, as, for example, in A. C. 1921, and A. C. 4042. We infer, however, from Swedenborg's instruction on this subject, that the evil tendencies which a man inherits from his mother differ from those which he inherits from his father. They are more easily resisted, because more external; and if overcome, are put further away than the more internal evils derived from the father.

Following the upward steps which Swedenborg's system of thought provides for us, we may reach a formula, or law, which embraces the whole subject of the contributions of the father and of the mother to the child born of their union. We find this by a reference to Swedenborg's doctrine of *esse* and *existere*. For an exposition of this wonderful doctrine, and it is no less, we must refer our readers to D. L. and W. nos. 14, 15, and 16. Here we must content ourselves with saying that the *esse* is the internal of which the *existere* is the external; that the *esse* is what a thing *is*, and the *existere* is how it is, or the form and manner of its being; that there can be no *esse* without its *existere*, and no *existere* without its *esse;* and that nothing can be and exist which has not its *esse* and its *existere;* that the soul and the body give the most general instance or expression of *esse* and *existere*, because the soul could not exist if it had not a body, the material body here and the spiritual body hereafter, and there could be no body if it were not the clothing or embodiment of a soul.

The father gives to the child its *esse*, and the mother gives to the child its *existere*. Those of our readers who may wish to investigate farther this abstruse subject, we refer to A. C. 10, 823, and the Treatise in the Ap. Ex. concerning the Divine Wisdom, II. For our present purpose we repeat the general truth, which we regard as fundamental, that the father gives to the child the *esse* of its life, and the mother gives to the child the *existere* of its life, or, the father gives to the child its *esse;* the mother gives to the child its *existere*.

The first and most general effect of this is, that the father

gives to the child its soul, and the mother gives to the child the *existere* of every organ, every member, every particle of the material body, and of every organ, every member, and every particle of the spiritual body; and to every *existere* given by the mother, there is an *esse* given by the father. So the body lives, in this world and in the other; so the child lives, in this world and in the other, and either here or there grows into manhood or womanhood. Its life consists of affections, thoughts, and acts. No one of these, nor anything else, can be and exist, says Swedenborg, without its *esse* and its *existere*. And of every one of these, of every the minutest affection, thought, or act, from the life which came from the father comes the *esse*, and from the life which came from the mother comes the *existere*.

The *existere* of anything is its way of being. When Swedenborg says that every *esse* must have its *existere*, he says that everything which is must have its way of being, and its way of being is its *existere*. Upon the *esse* of anything depends its being. Upon its *existere* depends its form or mode of being, or its manifestation of being, or its action, power, influence, and exhibited character. This is manifestly true of the body and the soul. The body is the instrument of the soul, and its only instrument; and upon the condition of this instrument depends the exerted power, the action and manifestation of the soul. Thus, if the eye be defective, the soul cannot see; if the limbs are defective, the soul cannot walk and work; if the brain, which is the organ and instrument of thought and feeling, be deficient or disordered, the man is idiotic, insane, or weak-minded. This is certain and obvious as to the body, and it is just as certain, though not so obvious, as to the mind and character. Every affection, thought, or act depends upon its *esse* for being, and it depends upon its *existere* for its form or mode of being, its manifestation and its action. So is it with the whole man. In this life, and through all that life which will know no end, the man depends upon the life which came from his father for his being, and in the life

which came from his mother he finds the instruments, more or less perfect, and variously qualified and modified, for all the manifestation, action, influence, and effect of his faculties and dispositions; or for all the exhibited character of the life which came from the father and united with the life which came from the mother, to constitute and form one life.

SACRED MUSIC.

II. MUSIC IN HEAVEN.

In the thirty-fifth chapter of Isaiah, the prophet foretells, in glowing terms, the restoration of peace, harmony, and unending happiness. Thus he begins: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." The thin veil of the letter can scarcely be seen, so clearly do the glory and the brightness of the spiritual sense shine through it. It seems hardly possible even that a Jew, with all his rigid literalness, should be able to think of any earthly country, as he reads of the beautiful land where "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," where there shall be "no lion nor ravenous beast," where "the redeemed shall walk," and "the ransomed of Jehovah shall return," and "sorrow and sighing shall flee away." Certainly no one unless it were a Jew, when with his mind's eye he views this loveliest of pictures, could conceive of any place but heaven. Even though Zion is once mentioned, we know that it is an eternal, and not a temporal, habitation. Indeed, it is declared to be the abode of "everlasting joy." "And the ransomed of Jehovah shall return, and come to Zion with *songs and everlasting joy* upon their heads." If anything is clearly understood by man, it is that all the joy and pleasure which this life affords soon come to an end with this life itself. For joy which lasts

forever, we must look elsewhere. The *songs* also, — what shall we say of the songs? What, indeed, can we say, except that they are co-ordinate with the joy? They are no earthly melodies, but the glad utterances of those whose life's battle is fought, and whose eternal rest is gained. They are the same which are referred to in a previous verse, where we read: "Then shall the lame man leap as an hart, and the tongue of the dumb *sing*."

How far these expressions can be taken as exact presentations of life in heaven, might perhaps be a question, if they were the only Bible teachings on the subject. But there is another book of Scripture, in which we are not only told that the angels sing, but may learn, if we will, the very words of their songs. In the Apocalypse, or Revelation, John tells how he saw heavenly scenes, and heard heavenly voices. Here also, we read of Mount Zion. Again we have assurance of the joys of the redeemed:

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb."

If we carefully observe the particulars of this passage, we shall see, first, that the voice was heard in heaven; secondly, that none could sing the song but those who had been redeemed from among men; and thirdly, that the apostle saw a mountain which he calls "Mount Zion." It is inter-

esting also to notice that the singing was accompanied by "harpers harping with their harps."

In another place the language is, —

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

Many other passages of similar import might be quoted from the Apocalypse; but these are sufficient for our purpose. They show conclusively that heaven is familiar with the varied sounds of music, and that the angels glorify the Lord with songs. For John was in the spirit, and heard them.

By his being in the spirit is meant that the senses and faculties of his spiritual body were brought into conscious activity, while he was still living in this world. Every man has a natural body, and a spiritual body; — a natural body made of natural substances, and adapted to the purposes of this natural life, — a spiritual body made of spiritual substances, and adapted to the purposes of spiritual life. That other world, where angels and spirits dwell, and where we shall soon dwell with them in full consciousness, is not far away. It is around and within us. We ourselves as to the spirit (in which term is included the spiritual body) are in that world; and its inhabitants, as the Scriptures teach, are attendant upon us. It is not according to the established order of our being, that we should see them, or have any direct personal dealings with them, while we live in the flesh. Yet they are with us, entering into all our thoughts and feelings; and the influence which they exert over us is

none the less real, because it is internal and unseen. When our natural bodies die, we shall, in our spiritual bodies, awake to the clear perception of the spiritual world, and shall behold the people and objects which are there. If it were the Lord's will, the eyes of our spirits might be opened at any time during the period of our sojourn on earth. Throughout the history of mankind, this has been granted to the prophets and others, when there was Divine occasion for it. Among the rest, it was granted to the apostle John, when he was an exile on the desolate island of Patmos.

His visions, however, were no ordinary ones, and dealt with no ordinary occurrences. They were, as the opening chapter of the Apocalypse declares, prophetic of events which in the future would come to pass. They treat of such weighty matters, that they are recorded in the Word of God. Being there, they become, like every other part of Scripture, the means of communicating heavenly and eternal truth. Their literal sense contains and embodies a spiritual meaning greater than itself. The pictures of outward scenes and objects — such as Mount Zion, the sea of glass, and the Lamb standing as it had been slain, — are all representative of interior states, qualities, and conditions. Nevertheless, they were actually seen in the spiritual world, and though unusual in themselves, they differ in degree, rather than in kind, from the things which in that world may be daily witnessed. So far as they touch upon general points of interest, they perfectly illustrate the laws of life which always govern in heaven.

As regards music and singing, no one can for a moment doubt that they are inseparable from a condition of unalloyed human happiness, or that the songs mentioned in the Apocalypse were really the songs of angels. Swedenborg says (A. C. 418): "Every affection of the heart has also in itself the tendency to produce singing, and whatever relates to singing." We should almost know that this must be so, even if it had not been told us. But our illumined author

does not leave us with mere general statements of the principle. From the vantage ground which he occupied, he is able to acquaint us with many particulars. For his spiritual senses were opened, in order that he might give correct information of the state of things in the spiritual world, at the same time that he was enabled to understand and reveal the internal or spiritual sense of Scripture. We accept what he has written, not on any authority which he may be supposed to possess, but because it is manifestly true in itself, and explains and illustrates the Word of God.

Any adequate presentation of his teachings on the subject under consideration would greatly exceed the limits assigned for the remainder of this article, and must therefore be deferred to the next. Meanwhile, it may not be out of place to remind ourselves that music and singing are not, as has been sometimes imagined, the chief occupation of men who become angels. Their human nature is not changed by their passing from this life to the other. They have the same affections, thoughts, and desires as before. Their happiness also depends on the same conditions. They live in societies or communities, where the greater part of their time is spent in works of active usefulness. The praise of God is always in their hearts; but the outward formal expression of it, there, as here, is only occasional. In one of his memorable relations, Swedenborg describes the experience of certain recent comers from the earth, who, having formed erroneous conceptions of heavenly joy and eternal happiness, were permitted to test them by actual trial. Among them were some who said, "The joy of heaven and its eternal happiness are nothing else than the perpetual glorification of God, a never-ceasing festival of praise, and the blessedness of Divine worship with songs and jubilee; and thus a constant elevation of the heart to God, with full confidence of His acceptance of prayers and praises, on account of the Divine munificence in their blessedness." But when they were allowed to put their ideas to the proof, by being admitted to a temple where everything was forbidden but

"the perpetual glorification of God," where there were continual prayers and preaching, and where no other thought or conversation was permitted except such as was religious, they soon learned how monotonous and wearisome the situation became. They saw at once the languor and listlessness of those who had preceded them into the temple, and heard them exclaim to the preachers: "End your discourses, for our ears are stunned, your words are no longer distinguished, and the very sound of your voices becomes painful." It is needless to say that the visitors were wholly convinced of their mistake, and were led to see that heavenly happiness depends upon, and consists in, a life of charity; which is, indeed, the very essence of all true worship. The account ends with some gentle admonitions from certain wise angels, who said to the over-zealous priests, —

"We have seen from heaven how you feed these sheep, that you feed them even unto insanity. You know not what is meant by glorifying God, which signifies to bring forth the fruits of love, that is, to discharge the duties of our calling with faithfulness, sincerity, and diligence; for this is of the love of God and the neighbor, and this is the bond of society and its good; by this, God is glorified, and then by worship at stated times. Have you not read these words of the Lord, 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples'?" — C. L. 9.

WHAT IS MATTER?

Those who are inclined to seek in matter "the promise and potency of every form of life," seem to consider matter as eternal, indestructible, and as containing *inherent in itself* all the forces necessary to its existence and preservation.

It is not understood by this that anything, as such, is thought to be eternal; only that the elements of which it is composed are so considered. Thus the earth may, on this

theory, be completely destroyed; but the gases into which it is to be dissipated will represent the original elements in quantity, and be capable, at least in thought, of a complete restoration to their original state. The mind, after much pondering upon these questions, is liable to fall into a delirium; in order to keep its balance, we must adopt a certain basis of reasoning.

In this our modern materialistic philosophers are treacherous; while acknowledging freedom of thought, they require us to do one of two things: either acknowledge the senses as the only original source of knowledge, and their school as the true interpreters of the knowledge afforded by the senses, or else that each man should think out every problem fundamentally, which is manifestly impossible.

An obdurate sceptic of my acquaintance, is very urgent that Herbert Spencer's is a true philosophy; but I suspect he has not verified every step of Mr. Spencer's reasoning. The position of the New Church in such matters is not altogether so definitely settled as it should be, for several reasons.

In the first place, our clergy, who are the professional exponents of its theology, are sometimes ill-acquainted with science; those who have followed Swedenborg's own example in gaining a knowledge of nature, are not always so ready to compel others to adopt their own opinions as are those who have been trained in the theology of the Old Church. Fortunately, the remedy here is plain; the rising generation of our own scholars can be educated in science, and the rigor of the old theology is nowadays greatly relaxed; so that they who are to be ministers of either dispensation can be rationally developed. The universities are now, in fact, educating the new priests for whom Swedenborg looked; men who require a reason for their faith, who yet have not lost faith altogether.

The faith of the New Church has a genuine basis of science; how shall it be employed?

The sciences must be scientifically learned at first; that

is, impressions upon the senses — phenomena — be observed, co-ordinated, taught to others, — without an intermixture of doubtful or false philosophy. For instance, the text-books upon astronomy teach, sometimes, that the sun must burn itself out, sometimes, that the planets are uninhabitable, sometimes, that the sun and planets have been formed by the continual shrinking of a vast nebula. All these theories can be confirmed, if one wishes to do it, and has sufficient ingenuity to meet the various rational objections which can readily be made. But they are not parts of science — absolute knowledge — or so recognized by the most competent men; nor should they find place in elementary teaching. The true scientific spirit is that which is best symbolized under the image of the fisherman; and represented in another form by the saying of Schwabe, the German apothecary, who observed the solar spots daily for over forty years, — that in finding their periodicity he was like Saul, the son of Kish, who sought for his father's asses and found a kingdom. His original intention was to look for a small planet; his result, the discovery of a most important law of nature.

Those who desire to make a great reputation, often spend much time in bolstering up doubtful theories, and are very apt to make a noise in the world, each man for himself; but the quieter students are better organized, and more in the habit of working together for the common good. In finding out the absolute state of human knowledge on any point, it is necessary to look above the clouds of popular writings and books written with a polemical object, and study either original memoirs (often hard to get at), or books written to summarize the exact scientific truth without fear or favor. I regret to say that such books in English are uncommon; they are mostly in German.

After this very long preface, the subject I have proposed to myself to treat can be dealt with only to a certain point. We do not know scientifically what matter is; we know many of its qualities.

Some twenty years ago, I gave, as then suggested, a theory

of its constitution, which I took from Lamé's work on Elasticity. That theory was then doubtful; the Cambridge authorities to whom I submitted it, shook their heads. It has now become quite generally accepted by those who have thought deeply enough; and the form in which I shall give it is substantially that in which it is now taught in German text-books of elementary physics.

The phenomena of mechanics, of the human body, as well as of machines, teach us to distinguish matter from force. The differences between solids, liquids, and gases, show us that their least particles must be differently arranged, bound together, or held apart, by various forces. Heat is one of these agents, which tends to keep asunder the least particles of bodies; a liquid, whose least particles are freer to move than those of a solid body, is such because it has in it more heat; a gas, whose least particles are continually disposed to separate, still more of the same agent.

Heat and light are so closely connected, that it is hard to distinguish them save by their effects either on the senses directly, or on bodies as made perceptible to the senses; they, with the sun's active power (by which photographs are taken), are one in origin, and separated, as it seems, only by the differences of the recipients.

To explain the phenomena of heat and light, and those of the air and other gases, it is necessary to suppose the existence of an impalpable and imponderable fluid called the ether; so thin as to have absolutely no weight, so imperceptible to the senses that there is no possibility of directly recognizing it in any way; but with the quality of diffusing itself through all space. Light and heat consists in extremely small ripples or undulations of this ether, propagated with incredible swiftness through even the enormous distances which separate us from the so-called fixed stars, the least of which distances is twenty millions of millions of miles.

But this wonderful ether is absolutely essential to the very existence of the most solid rock; it penetrates between

all its particles, and is the medium by which they are kept together. This last point is the principal one of the theory which I mentioned as somewhat strange twenty years ago, and now becoming quite familiar. It is now thought that force, or power, is as indestructible as matter; that without the combination of the two, no phenomena can take place or be perceived.

Press, if you please, your hand upon the table; it resists the pressure. The force which resists is the cohesion of the particles of the table; a force which, according to modern thought, is communicated through the ether which permeates the solid particles.

This theory is required to explain the phenomena of natural philosophy; it is not a new one, and, in fact, has much resemblance to that adopted by Swedenborg in the "Principia." In the theological works he speaks from a higher plane, and deals with matter only as it is acted upon by spirit, and with material forces and matter itself, as the ultimate of spiritual forces. From this point of view the modern theory of matter is admirably illustrated, and serves to confirm the truths in his writings.

Just here, I must take exceptions to a theory somewhat favored by some New Churchmen; namely, that the teachings of Swedenborg's "Principia" are to be accepted as authoritative. The work in question is Swedenborg's own youthful attempt to resolve the mysteries of creation. When he wrote it, the sciences were comparatively undeveloped, and he had not been fully prepared for the opening of his spiritual senses. Hence, though interesting, and in many points instructive, it is yet far from agreeing, in detail, with science as now known. The interest which we can take in the work arises chiefly from its illustration of the character of the author's natural mind; it is decidedly not the work of the mind opened to see the New Jerusalem; although in it he has often anticipated the modern ideas, I cannot help feeling that the physical sciences, vast as has been their progress, are still hampered by their own limita-

tion to the things of the senses; that they must change their aims and methods in some degree, and become allied to a truer philosophy, before they will reach a solution of their fundamental problems. At present we are burdened with investigations of vast detail, and the essential and important questions, such as, What is the constitution of matter? do not seem to attract the right investigators; or, at least, that the brilliant discoverers who do rightly grasp the scientific part of the problems, are wandering in obscurity as to its meaning. While the existence of the ether is admitted, and to some extent its qualities are known, and its necessity to explain all the phenomena of matter begins to be apprehended, we are yet too much in the dark as to how its qualities produce those of matter, what its relation is to electricity. I intend to go more into details upon these subjects in a future article.

TWO LIVES IN ONE.

Two babies sleeping on one cradle pillow —
  Two mothers watching near with tender care —
Planning as Mother love has skill for planning
  A Future for their darlings bright and fair.

Two children playing where the sand lay whitest —
  Two little ones, with earnest, truth-touched eyes;
In whose clear depths, life with its changeful wonders,
  Seemed ever mirroring forth a new surprise.

Two schoolmates — when the summer days were golden,
  When spring smiled flowers, or 'mid December's snow —
Each finding in the other's helpful presence,
  A sweeter lesson than their books could show.

In the fair moonlight, two, a youth and maiden,
  With close-clasped hands, and hearts too full for speech,
Learning the hallowed joy of still communing
  With the dear love that bound them each to each.

Two lives in one, — when kneeling by the altar,
A bridal chaplet 'mid her braids of brown,
The words were said, which wrought to sweet completeness
The rich, glad hopes that came their lives to crown.

Two lives in one — *his*, strong in manly courage —
Truth's heaven-sent courage, brave to do and dare —
Hers, girt about with Love's transcendent uses,
And seeking goodness as a vesture fair.

Two lives in one — together over cradles —
Together when some dear one's call was given —
Together ever — one in joy and sorrow,
One life on earth, and *still more one* in heaven.

For, passed beyond the ken of human vision,
Their life of unity still scarce begun,
Eternity's long cycles shall behold them,
Ever still blending, — two lives merged in one.

THE DIVINE PROVIDENCE.

CHAPTER I.

Whoso sincerely believes in the existence of a Divine Being, who is the Creator and Preserver of all things, must have some conception of a Divine Providence; but there are several reasons why it is not well understood, what and how extensive it is. It might indeed be supposed that any one who conceived of the Lord as an all-wise, all-merciful, and Omnipotent Being, as He really is, could but imagine that His Providence must be equally comprehensive with His power and His wisdom, from which nothing can escape or be hid, and that therefore it must be at once most universal and most particular, and extending from the greatest to the smallest things, so that not a sparrow can fall to the ground without His notice. Two causes, however, operate

to prevent this truth from being seen in clear light. First, that many do not really, heartily, and practically believe in God at all, and that many more, who have some belief in Him, are still unwilling to believe that He has all things so fully under His view, control, and care, because they are not willing to be led and guided by Him, but wish to guide and lead themselves. A second reason is, that man is left in such complete freedom by the Divine Providence, in all his actions, that its control is never felt, nor its operations noticed or thought of, except in some unusual and remarkable events. And because it is not perceived, it is not acknowledged, except as a sort of general superintendence, which does not interfere, unless occasionally, in the minor and particular concerns of human life, in which man seems to himself to have complete freedom.

But since the knowledge of the Lord is confessedly the highest, the most important, and the most essential of all knowledges, it would seem that He should not neglect any possible opportunity of convincing men of His existence, His power, His presence, and His providence, and of making known to them His glory and greatness. When, therefore, it rather appears that He has left a large part of the human family to grope in darkness without this knowledge, or with only a very little of it, it becomes a matter of the greatest consequence to understand, if we can, in some measure, how these things can be consistent with the love and wisdom of an Almighty Father. We must needs believe that there is some good reason why He has not made more striking and convincing demonstrations of Himself to His creatures, why He has left it so easy for us to forget Him.

The revelation of His Word and will which the Lord has given us, leaves us no room to doubt that the salvation and eternal welfare of His creatures is the great and supreme end and object of the Divine care and providence. But we may be very much mistaken in our ideas of what He can and ought to do. The truth is, that those striking visible

demonstrations of the Divine presence and power, which we are apt to suppose would be so convincing, would not in reality be so. The Lord, in order to be truly known, must be known from within and not from without, that is, spiritually and not naturally, because He is Himself a Spirit. His presence must be felt in the heart before the mind can become willing or able to acknowledge Him in the outward operations of His providence.

Man was created in the image and likeness of the Lord. One essential element of this likeness is freedom, — freedom to act as of himself, from which he feels that he is master of his own actions, although in reality all the power he has to act is given him from the Lord. When he had lost, through transgressions, every other element of the Divine likeness, this one of freedom was still left to him, as the only means by which he could be restored to his lost estate. This freedom, therefore, the Lord carefully respects, and never infringes upon, in all He does for man. The reason of this it is not difficult to see. The duty which is required of man is to love Him Who has created him, and Who is desirous to endow him with every blessing he is capable of receiving. But love, from its very nature, cannot be compelled. It can only exist and be exercised in a state of free choice. If man is, then, to be brought back to love and allegiance to his Divine Sovereign, he must be brought in freedom. It is easy to conceive that the Lord might, by an act of omnipotence, compel all men to believe, acknowledge, and serve Him. But what would be the effect? In the first place, it would take away all man's own freedom, and all use of his reason, by which, when left as it were to himself, he judges, argues with himself, and concludes what he should do; and therefore it would take away all his humanity, so that he would be only a machine in the hands of the Lord, and no longer a man.

In the second place, the conviction would last no longer than the compulsion lasted. As soon as man was restored to his natural and proper freedom, he would, as a matter of

course, return to the former state of his affections, persuasions, and belief, whether good or bad, true or false. And the reason is, because, as was above stated, a man cannot be compelled, by external force and constraint, to love or to choose what he does not love. This must be evident to every one, from his own experience and observation. But it is quite otherwise, if a man compels himself to do what he does not love to do; because self-compulsion is from man's own free will and choice. What is done from self-compulsion is done from the will, and is therefore implanted in the will; and what is implanted in the will remains, and becomes a part of the man's mind and character, or a part of the man himself. But that which is forced upon him by the will of another cannot remain and become a part of his character, because it is only from the will of another, and not from his own will; unless he chooses to make it so.

For this reason, he who repents, or is supposed to do so, under the pressure of fear and danger, or any other external incitement, will be very likely, in most cases, to return to his former life again as soon as the impending danger has passed away, and he is again restored to his natural freedom. This is evinced by what has not unfrequently taken place, that those who were supposed penitent on a death-bed, when they have unexpectedly recovered from their sickness, have relapsed into their former careless life. And for a similar reason, the belief and conviction produced by external signs, visions, and miracles, cannot be depended upon to lead men to hearty and sincere repentance. They compel the understanding, and thus take away freedom, but do not reach the will, and therefore cannot change that. And, as a homely but truthful proverb says, —

> "He that's convinced against his will,
> Is of the same opinion still."

Therefore such convictions will sooner or later pass away, and leave the man who had received them just such a person as he was before. The children of Israel were not reformed

and withdrawn from idolatry by the wonders which they saw wrought by the hand of Moses, at the command of Jehovah; neither would men be led to believe and repent by similar signs, or by any others, at this day. Now, indeed, they would have less influence than they had with the Israelites; for they would not be believed to be miracles, that is to say, it would not be acknowledged that there was anything Divine in them. What greater miracle is there, viewed by the eye of wisdom, than the visible created universe, which not only challenges our highest admiration by its infinitely-varied beauty and sublimity, but contains wonders within wonders, which human science can never fully comprehend or search out? Yet what sceptic has been led to faith by the contemplation of these things? Neither would men be any sooner or easier led to faith and repentance by manifest communication and instruction from the other world: as the Lord Himself said, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead."

It does not necessarily follow that no one ever repents in consequence of impressions received under the pressure of fear, danger, sickness, or other externally compulsory incitements; but it cannot become certain that he has done so, till he has reviewed and reflected upon his decision, and confirmed it with himself, after he has come back to his natural state of freedom.

That men have this freedom, it would seem almost needless to attempt to prove, since every one must be more or less sensible of possessing and exerting it. Nevertheless, since it has been denied by many, from certain assumed principles, a few words of explanation may be useful, to set the matter in clearer light. The freedom which is meant is not the natural freedom of doing whatsoever any one pleases, but spiritual freedom, which is freedom to choose between good and evil, and which implies freedom to think whatever one pleases, and to choose what he would do, if opportunity were given. Men cannot have complete freedom to do

whatsoever they please, whether good or evil, because the laws of the land and the requirements of society, as well as other causes, impose restraints upon their outward conduct, and often compel them to do well, when otherwise they would choose to do evil. But these things cannot deprive man of the liberty of thinking as he will, and of choosing for himself what he would do, if circumstances permitted. And it is this internal or spiritual freedom which makes him morally responsible to the Lord, and the laws of the land, for his conduct.

But if any one should still insist that his choice itself is the result of some influx into his mind, over which he has no control, or that it depends upon the inducement of such motives as may be presented to his mind, beyond his power to prevent or resist, it may be sufficient to observe that although man cannot determine what influxes may enter his mind, or what motives shall be brought to bear upon him, he still has some power and control over these influences and motives after they have entered his mind. Because this is so, he can, as above observed, compel himself to do that which he does not love to do, and does not naturally choose, and can, if he will, resist even strong temptations. Were it not so, he would be only like a beast; for a beast knows not how to act otherwise than according to its feelings and instincts; but man is especially distinguished from a beast by this, that he can reflect upon the various motives which are presented to his mind at once, pass judgment upon them, and govern his choice according to principles of reason, truth, and prudence. Or he can, if he will, act contrary to these principles of truth and reason which he knows, and give up his better judgment to the demands of his appetites and passions. Every rational person has some power over the influences and motives which affect his mind; some power and ability to resist evil, and govern himself by principles of truth and reason. But this power may be greatly increased and strengthened by exercise; or, on the contrary, by disuse and neglect, it may be left to remain for-

ever in a feeble, latent, or dormant state; and though it cannot be wholly lost, yet so feeble as to be lost for all available and practicable purposes. For while, by its use and exercise, man comes into proportionately greater freedom, so, by its neglect, he becomes more and more completely the slave of his lower, sensual nature, from which, if he will not emancipate himself, or at least consent to be emancipated, no one can set him free.

If, then, man is to be brought back from the kingdom of the world into the kingdom of the Lord, it must be done through his own free agency and co-operation. And to this end the Lord has given us His Word, that we may learn from it who He is, and what He requires of us. In it He sets before us good and evil, life and death, and exhorts us to shun evil and choose life. He reasons and pleads with us, and invites and persuades us in the tenderest manner to forsake the evil which we love, but which is nevertheless so pernicious, ruinous, and destructive to our real and future welfare, and receive eternal life and happiness from Him in its stead. In all this, He treats us as free and rational beings; free to hear and obey, or to forbear. He tells us that He stands at the door and knocks, and waits to be admitted. This certainly would not be said, if He could freely enter and abide with man, and make him happy with His presence, without that previous preparation on the part of man, which is signified by opening the door; by which is meant the removal of those evils from the heart by repentance, which necessarily prevent the Lord from coming in and dwelling there. Were He to enter with His divine love previous to such preparation, His presence could only be felt as a consuming fire.

It may be seen and concluded from all these considerations, that it would not be useful, but on the contrary, hurtful, if the existence and operations of the Divine Providence were to be openly manifested and made apparent to all, the evil as well as the good. It would not be useful, because mere outward manifestations could only compel the assent

of the understanding, but not persuade the heart; and therefore would not lead to any such an acknowledgment of the Lord as would tend towards genuine faith and sincere repentance; but by taking away at the time man's natural freedom of thinking, would hinder instead of assisting him to faith. And, besides this, if the man who is in evil, and who is continually thinking from his love of self and the world, how he may accomplish this or that worldly end, could at the same time perceive that the Divine Providence was constantly in the endeavor to withdraw his affections from these things in which he places his heart's delight, and seeking, for this end, to prevent the full consummation of his worldly schemes, and especially, if he could see how it sometimes operated to frustrate and bring to nought his crafty designs for his own gain and advancement, or for his neighbor's injury, would he not become angry, and rebel against the government of the Lord's providence, and thus make himself worse instead of better? And thus it would not only not be useful, but would be positively injurious, for a man, as long as he is only in evil, to see and perceive the operations of the Divine Providence.

But the Lord does not always, by His providence, disappoint the hopes of the ambitious and evil-designing man, nor always frustrate his cunning and malicious plots and schemes; and the fact that this is not done, except occasionally,* seems to many a tolerably strong, and even a sufficient, proof of the non-existence of such a particular and all-embracing Providence. Lest, therefore, doubt and distrust should invade the minds of those who are inwardly willing to believe, and even desirous of it, some further explanation seems to be required to set the matter in still clearer light.

THE NEW CHURCH AND MODERN SCIENCE.*

It would be quite impossible, in the few moments which I purpose to occupy, to enter into the particulars of modern science, and show in what manner they coincide with or differ from the principles of the New Church. I propose, rather, to briefly present the New Church in its historic relations to preceding schools of thought, and to allude, in a very general way, in conclusion, to its connection with the intellectual tendencies of the present day.

The history of the "search for wisdom," as we would designate what is commonly termed philosophy down to the time of Swedenborg, shows two definite results:

First, a positive result, in a certain amount of acquired natural science, the yielding of all inductive study from Aristotle downward. This was not, indeed, the kind of knowledge aimed at by the philosopher, but it was all that remained as a positive residuum after ages of speculation and idealistic dreaming.

Secondly, there was, what was quite as important, the *negative result* in the unanswerable demonstrations of Immanuel Kant, in his *Critique of the Pure Reason*, that the reason, pure and simple, can neither make nor unmake facts, — can neither assert God nor deny Him; but that its office is to regulate and properly use the materials of knowledge furnished from without, — whether it be from natural experience or from Revelation. This negative result of the history of speculative philosophy is hardly different from the contemporaneous assertion by Emanuel Swedenborg, that man is not life itself, but rather a recipient of life, and a free moral agent, capable of using or abusing this gift.

II. At the time when Kant was entering upon his critical studies, appeared Swedenborg's Introduction to the "Principia," in which he discourses on the true method of becom-

*A lecture, by Frank Sewall, read at General Convention, Saturday evening, June 2d, 1877, in Cincinnati.

ing a philosopher, or of attaining to true wisdom. This method embraces:

1. A recognition of the inductive or empirical side of knowledge in studying experiments, in knowing things themselves; from which we shall draw two conclusions:

a. That of the unity of nature in the *contiguity*, and mutual relation of parts.

b. That the laws of Nature's operations are all strictly mechanical and geometrical, thus capable of being thoroughly explored by science. The true method also embraces:

2. A recognition of the super-sensual and the super-mechanical in

a. The Infinite; that is, the Divine.

b. The Soul; both of which are by their very nature above the laws both of mechanics and geometry. The union of these two methods is made possible to man by his possession of the intellectual faculty of reason, or the ability to see the causes and ends of things as deduced from their effects, and also his possessing the moral faculty of recognizing, loving, and worshipping God.

A beautiful illustration of this perfect recognition of God in nature as enjoyable by the true philosopher, could such an one any longer be found, is given by Swedenborg in his description of man in his supposed state of physical integrity, or in his unsullied perfection as a creature fresh from the hand of God:

"In such a state" [says Swedenborg] "man would be in harmony with all the universe. The influx into his mind, both of impressions from without and of life from within, would be that of perfect order. His bodily organs, even to the finest fibres in the brain, or the seat of the soul, would respond mechanically to all the motions of nature. The order of nature would reveal itself to the very sensations of man, and would be perceived in him in a sense of harmony and delight. This revelation of order in nature would itself be a revelation of the Divine, and thus man would verily see God in the universe that God has made. To the unblunted sight of

such a man nature would be transparent, and God would be seen in it: to the hearing and to every delicate inner sense nature would be a continuous harmony, and productive of corresponding emotions in the soul. God would thus be naturally revealed to the thoughts of man, thence to his love and thence to his adoration."

But man is fallen: his nature is perverted, and orderly influx is destroyed. Even if the harmony of nature remains, the ear of man is no longer perfect to detect it. A new medium must be provided wherein God can present Himself to man, and to his now imperfect and blunted and distorted senses. This medium is the Word.

A true philosophy or search for wisdom will embrace, as we have seen, the science of the causes and the ends of things, and not that of their effects only; and the science or knowledge of the great *End*, or First Cause, is the knowledge of God.

2. Now the knowledge of God is unattainable by natural means, since man's fall from his state of integrity, inasmuch as man's physical organism is perverted, and the influx is no longer normal and harmonious. Man's senses are blunted, and insensible to the inner forces and inflowings. From moral disorder has grown out constantly a wider physical disorder, not only in man, but in the universe, as affected by man. Therefore is the knowledge of causes and of the end neither attainable by the reasoning faculty or philosophy; for the same cause, namely, the inversion or perversion of man's nature. Reason, instead of maintaining its place above the senses, is made rather subordinate to the senses. Reason has become the servant of the self-hood or self-love of man. The human mind has eaten of the Tree of the knowledge of Good and Evil, and would become as God. Philosophy has thus become selfish and sensual in the degree that intelligence has become self-derived, and essentially scientific as pertaining to those facts and effects perceptible to sense rather than to the causes and ends which are only perceptible to the spiritual reason and to the faith and ador-

ation of the worshipper of God. To the denial of this cause as existing in a discrete degree beyond or behind the visible or material effect, has rapidly succeeded the denial of the End itself, or the First Cause; that is, the Love and the Wisdom of a Personal Deity. This we see abundantly demonstrated in the contemporary systems, on the one hand, of the French Sensualism, as representing the perverted will principle, and, on the other, German Rationalism, as presenting the perverted intellectual principle out of which two schools of thought has developed itself, the fashionable materialism of the nescientists, that worse than pagan philosophy of the present day, which not only asserts, with Kant, that the reason cannot know God except that God reveal Himself, but also that God cannot even reveal Himself and still be God, thus practically shutting out of the human soul forever all knowledge of God, and, if all knowledge, then all love and worship of Him; lastly, to complete its degradation, it asserts that man is but a mechanical outcome of certain material antecedents, and that apart from matter he has no existence, and thus perishes with his body's dust.

Such is the philosophy taught in our school, glorified in our journals of science, applauded in our lecture-rooms, and courted to-day in our highest social and intellectual circles. The lecturers that proclaim it are alone to-day called popular, the magazines that publish it are the only ones that are called influential, the colleges that teach it are those that find the wealthiest and most generous patrons, and the most eager and numerous throngs of students. It would seem that the extreme of the inversion of true philosophy had been reached when the end of knowledge is so manifestly not to reveal God, but to hide and obliterate Him.

But since, as we have seen, the knowledge of God is essential to true wisdom, or to any science higher than that of effects merely, and since reason can no longer of itself discover Him, therefore is a revelation of God necessary, —and, indeed, for two purposes — first, to reveal God, and

secondly, to reveal, or open, previous revelation. Let us look at these two points, for a moment, in detail.

1. Revelation is needed to reveal God. We have the revelation in the Sacred Scriptures, the literal sense of which is the necessary vehicle of Divine truth to human thoughts and to human motives. But the letter of Scripture is liable to misinterpretation, or to being handled in its merely natural aspect, and thus identified with nature, and separated from the Divine in it. This has been the case with all the strictly literal interpretations of the Scriptures, as maintained by the churches of Christendom, hitherto. They have so held on to the letter as to have lost sight of the Divine truth, which is indeed in the letter, but is not identical with it, just as the soul is in the body, but is not identical with the body. Thus the letter of Scripture has been made, by Christian theology, to hide God instead of revealing Him; and, therefore, —

2. In the second place revelation is now needed to open the previous revelation, or, in other words, a revealed doctrine is now needed by which the Word, or the previous revelation, may be truly understood. This second revelation will constitute, therefore, the second advent of the Word, or of the Lord, as the Divine truth to man. The object of this second coming of the Lord is to reveal the inner or the Divine side of the Word, by declaring its spiritual sense; and thus will have for its results: —

a. The revelation of God in the Scriptures; that is, as the essential, spiritual, and Divine truth which lies within the literal and natural sense, like soul within the body; and, —

b. To reveal God in nature, and thence in natural science, as the Maker, the Sustainer, the Ruler of all worlds, and the Source and End from which all life and all things proceed.

Finally, the science of this restoration of the Divine to the Word, and to nature, as beheld by man, and studied by him, is the Science of Correspondences, or the science which

treats of the relation existing everywhere, and in all things, between the three discrete degrees of End, Cause, and Effect, and which accordingly treats of the relation of each natural thing as effect, with some spiritual thing as its *cause*, and some Divine thing as its *end*. This Science of Correspondences, which restores God to His Word, and to His creation, is therefore the true vindicator of the holiness, the inspiration, and authenticity of the Scriptures, and the true method of attaining to a spiritual science, that is a science of causes, or of those spiritual principles which lie within and above all natural operations; and also of attaining to that spiritual wisdom, the goal of all true philosophy, the knowledge of the end or purpose for which the world was made, namely, the love of God, its reciprocation by man, and its fruition to eternity in a heaven of angels.

The Lord having, in His Divine mercy, revealed for those who will be of His New Church, this inner or spiritual sense of His Word, and thus a knowledge of the relation existing between Divine, spiritual, and natural things in their discrete degrees, or entirely separate planes of being, the relation of the New Church to science, of whatever kind, readily appears. It recognizes, at their full worth, all the results of honest and faithful experiment, and it ranges all physical facts in due order and position, under the light, and according to the principles, of spiritual truth.

After restoring to mankind a belief in God, by which we mean, not a traditional and superstitious, but a rational and intelligent belief, and a belief in a Divine authority, and a Divine meaning in the Scriptures, and a belief in a Divine Author and perpetual Creator and Sustainer of the universe, the New Church will needs begin to make her influence felt in the particular pursuits of physical and metaphysical science. The first service will, perhaps, be the affording of that which is so sorely needed, namely, a true and final basis of classification, or *fundamentum divisionis*, without which no particular science is ever sure of the permanency of any of its acquisitions. It will afford

the true doctrine of the form of a thing as being determined by its use, and not by its mere outward appearance or physical shape. Its doctrine of spiritual influx, *i. e.*, of the influx of God into the soul, and thence into the body, will counteract the materialism and sensualism of the present time, and will keep the mind of the philosopher and the man of science constantly illumined with that Divine light of the soul in which the pure reason rejoices, and the spiritual, or immortal, part of man constantly advances to higher aims, and nobler and happier achievements.

There is no branch of science, however lofty and far-reaching, however humble and common-place, but will and may to-day feel the quickening influence of the principles of the New Church when once brought into contact with it. It illumines, beautifies, puts a soul into all truth that is truth, into every fact that is a fact, whether treating of the rules of grammar, the divisions of speech, the processes of arithmetic and algebra, the higher problems of mathematics, the laws of chemistry, the anatomy of the body, the growth of plants, the movements of the planets, the composition of the stars, the action of light and heat and electricity, the senses of man, his mind and its faculties, intellectual and moral, the relations of all things to man, æsthetic, social, political, and religious. The New Church and its God-given spiritual science is like the spiritual sun giving all its life and motion to our natural sun; and so will it ultimately enable our natural and physical sciences again to be revived from their present degradation and death, and to shine again in the lofty firmament where God designed they should be, to give light to man and to divide the day from the night, and to lift man's thought and aims from earth and matter to higher and more enduring things.

REASON.

FROM THE NEW-CHURCH POINT OF VIEW.

THE constitution of the human mind, and the origin of its ideas and activities, have been the subject of widely-differing theories. Thus we have materialists, who make external impressions, and the ideas thence derived, of supreme and sole importance, and if they acknowledge the existence of moral and religious thought, make it dependent upon, or merely derivative from, these impressions. Necessarily and naturally they are sceptical as to the existence of any substantive True and Good, above or superior to external nature. This school has no room for the internal in its philosophy. Again, there have been idealists who reversed the former view. They considered the external world a series of mere mental impressions, and denied the existence of substantive, material nature outside of human thought. With much more justice, others again have divided human nature into three compound elements. These place the instinctive passions and appetites in the lowest region, the principle of self-interest and preservation in the next and higher place, and conscience in the third realm; each of supreme authority in its own proper sphere, but descending to a relatively subordinate position, when confronted with the superior principle or principles.

We must look to the works of Swedenborg, however, to find the fullest and truest analysis. The mind, that is man himself, viewed as a spiritually human form, is composed of three domains or principles, which stand in the ascending relation of effect to cause, and which may be separated in thought, but are mutually dependent, and necessarily connected in thought, together composing the individual unit. These three domains are, first, the external; second, the rational; third, the internal.* The first and last of these

*Our readers will notice that the writer of this article, we think uniformly, attaches the idea of *the inmost* to what he calls the internal. Swedenborg does this sometimes, but not uniformly. And frequently, he means by the internal, the internal of one and another of the degrees of the mind.

may become springs of action; or, in the language of Swedenborg, ruling loves, and under the influence of one or other of them, every human being acts.

The first, the external, is also called the scientific, because all science, whether by that term we mean the elaborated thought of the learned, or the crude notions of the unlearned, relates to and is grounded in it. This evidently composes the outer circumference of our natures, and is synonymous with the natural and sensuous part of man. By it, we become acquainted with external nature, learn our surroundings in this life, and the means of adapting ourselves to them. Through it alone we touch the active uses of life, and without it man would be a mere imaginary figment, a structure without a base, an unsupported, uncontained, and, consequently, chaotic and inconceivable nonenity. The cultivation and refinement of this part of man, leads to what is commonly known as civilization. This is a narrow definition of the term, but in ordinary literature, its meaning goes no further. No age, in man's history, can compare with the present in the development and cultivation of the sensuous and scientific; consequently, it is justly claimed as eminently the age of civilization and refinement. In such an age, nature and its laws are chiefly studied. The natural forces appal the savage, and make him their superstitious and trembling slave. Generations of men have thus lived and died in abject terrorism, and governments, religions, and philosophies have been built upon this fear, as witness the famous Oriental despotisms of antiquity. Science, however, boldly faces and questions these dread forces, and sees itself rewarded by their conquest, and the ability to seize and tame them to the service of man.

Well may man glory in the possession of such power; and none of these exploits are to be contemned. But we expose ourselves to signal condemnation when we make the external or scientific our ruling love, or trust to it for salvation. As a master passion, as the dominant spring of action, notwithstanding all its richness and easy fascination,

it is essentially atheistic and sinful. For it is plain that in this external region, the passions, appetites, and concupiscences of man as a mere animal, have their home. Man immersed in it, and refusing to rise above it, from the very nature of his position and point of view, can know nothing higher, nor love and be actuated by anything better. He must reject all teachings about interior causes, and superior motives. In his heart he must believe all such teachings visionary; and he is compelled to reject them as an incomprehensible and vague mysticism. It is the exaltation of this natural and external region of man's nature, out of its due relation and position, and over and above the internal or spiritual, that explains the origin of evil. For evil or wrong is not a substantive existence or creation, but arises out of a distortion and inversion of true order. Wrong, in other words, is a right thing, *wrung* out of its fitting place, as has been happily remarked by a well-known writer on moral science.

The domain we are now considering, both in its proper position and true use, answers to the extremities of the human body. To unduly exalt it, is like attempting to live and progress with our heads in the monstrously-perverted position of being lower than our feet. On the other hand, to try to live independent of the uses and demands of our daily natural life in the world, as religious enthusiasts in every age have done, is committing the elementary folly of hoping to move forward without the use of our feet. Perhaps this is the unconscious reason, why it is so often a part of the creed of these enthusiasts to remain fixed in one posture.

Anatomists tell us that there is one bone in the human body quite distinct in form from any found in other animals. This is placed in the foot, and is commonly known as the arched instep. It is significant that the possession of this bone permits the centre of gravity of the human frame to be thrown over the feet, so that man alone, of all creatures, can stand habitually upright, and gaze steadily upward. In

like manner, in the very constitution of man's natural plane lies the essential provision for his higher spiritual life, and the mutual dependence and relation of the two is evident.

Within the natural, as a cause, lies the internal, and its office, as a ruling love, is to govern the former. When we come to the internal, we come to God; for here is His shrine and abode. The possession of this constitutes the essential distinction between man and the beasts, and makes it possible for us to live in the spiritual as well as in the material world. Ennobled by this home of Divine influx, this holy of holies in the human temple, man is able to exist to all eternity, and be a recipient of the life which comes from God. There can be no life outside of God, for He is the source of all force. Force is the operative energy of the Divine, and nature is only its receptacle and theatre of manifestation; but the quality of the human receptacle is unique, enabling man alone to live forever. It has been frequently taught that force exists in matter as an inherent part or derivative. But force is always contrasted, and never identical, with matter. Being spiritual, it is continuous and eternal; while matter (perhaps a mere sediment of the spiritual) constantly changes and dies. Did it possess inherent vitality, would not its forms and combinations, which in the case of matter are everything, necessarily be immortal? But in the processes of decay and death, material atoms constantly fall back from complicated organic arrangements to inorganic simplicity, as the purposes for which these combinations were called into being are fulfilled or changed. They must then be controlled by those purposes, and they belong to a higher realm. Matter, indeed, can never go out of existence; because, although entirely dead in itself, it is the necessary continent for the spiritual. But it is only at the behest of spiritual force that material forms exist; and their existence, and their changes, as just stated, are for the sake of purposes and uses outside of and above themselves. These purposes relate to man and his welfare, first as a natural, next, and principally, as a spirit-

ual being. When things of matter are said to die, we simply mean that some forms thereof have become effete, or *functus officio;* but even when the forms die, the purposes, that is, the organizing forces, still live. The former are mortal, the latter are immortal, and how can they be confused and called identical? To make fitting abode for man, Divine force sweeps unceasingly, in endless cycles and gyrations, through dead matter; organizes the nebulous star dust into suns, by which, as means, it again builds the earths, and constructs the three natural kingdoms, the mineral, vegetable, and animal. In man himself it incessantly strives to produce holiness, to bring his life into conformity with order, to give him not only earthly, but also heavenly and eternal life. In the aggregate man, or society, it ever works for the general good and improvement, evolving light out of darkness, good out of evil, and overruling the sin and crime which else would long ago have sunk the race into perdition.

But force is only the exhibition of Divine wisdom and love. Wisdom, law, order, whichever you choose to call it, is also a part of the Divine nature itself, and dwells on the altar of the internal of man, as the light of its never-dying flame of sacred fire. Being a part of the very nature of God, He can never overstep it, nor tolerate, much less create, disorder and inconsistency. Detect law, and you detect Divinity itself. We might as well imagine an animal breathing without an atmosphere, as creation existing outside of law and wisdom. In it we live and move and have our being, and by this Divine attribute of His nature, God alone manifests Himself. Yet, strange to say, the existence of law throughout nature has been made an argument against a personal God. This must be because it is conceived that such a Being can only work by miracles. Reasoning forgets that all miracles are only laws not understood, and that all laws of creation, as long as they remain uncomprehended, have the aspect of miracles.

Lastly, enshrined within the internal, and forming one

with the Divine wisdom, is the Divine love. Love is at the heart of all things, but always clothes itself with wisdom. Their close union, typed only in true marriage, forms the one only Divine Being. Of this Divine Being, Whose form is that infinitely and alone perfect Man, human creatures were made the finite image, so that men possess the same component elements, but in finite degree, and not self-subsisting. Men, however, are possessed of freedom of will, in virtue of their Divine model, and may look away from the internal and God, to self and the external. As a race, such has been their unhappy choice, and hence hell became a possibility. The nature of Infinite Love, however, implies endless care and loving pursuit. Hence have flowed all revelations from God to men, to save them from the consequences of their own evil conduct. The climax of inconceivable Divine Mercy was reached in God's incarnation; His assumption of human nature and its tendencies, for the purpose of glorifying it. In this stupendous act of love, the Divine became God-with-us, our visible Saviour, as before our Creator and Sustainer.

When the internal rules man, he comes into agreement with the purposes of his creation, and is truly happy. Every act will then be infilled with its proper motive, and man is in both internal and external order. We cannot judge of acts from their external appearance alone, because we cannot know the internal, that is the motive or intention upon which alone its value depends. No conduct is religious, whatever its appearance, if it does not flow from and contain this source, and none is irreligious, when useful, if it holds within it this interior life, the best of whose presence is tranquillity and innocence. The same practical deduction may also be stated in this manner. No good intentions will alone save a man; nor, on the other hand, will any degree of external activity and work be sufficient by itself to accomplish this end. It is the marriage of good motive to worthy act which constitutes use, and a life of uses leads to heaven.

We are now in a position to understand the true place and function of reason. Reason is the domain lying between the natural and spiritual. Pursuing the former illustration of the human body, as the natural constitutes the extremities, and the internal or spiritual the head, the rational, or the home of true reason, is the trunk. This principle differs from the two previously considered, that in itself it is no spring of action, or ruling love, nor can it be the source of any inspiration, or influx, by itself. Even in ordinary literature it is considered incorrect, although often done, to speak of being inspired by reason. The more correct phrase is acknowledged to be that of government or guidance. A common and true comparison is, that reason plays the part of the helm to the ship, the propelling power being different, and from another source. For the same reason, the poets invoked Apollo and his Muses, but never Minerva.

Reason always looks to another source, outside of itself, to inspire it; to another and different element in man's constitution upon which to react. It can do nothing alone, but allies itself of necessity, with one or the other springs of action heretofore mentioned; that is, either with the natural or external, or the internal or spiritual. Men may boast that they are unbiased; they resolve to be unbiased, but they are attempting what is impossible from the very constitution of their natures. We say we will listen only to reason, and we forget, or do not reflect, that reason itself is only a listener. We may not be aware of the secret spring that is controlling our reason, or may purposely avoid recognizing it, but that does not alter the subservient relation in which our reason stands to our ruling love.

Everything depends upon the nature of the alliance which reason forms. If reason allies itself with the internal, then it becomes sound reason, or rationality; if it allies itself to the natural or external, it is unsound reason, or insanity. The distinction between sound and unsound reason is vital, and most important to be studied. It may be illustrated by the distinction between true freedom, and

spurious freedom or license. Freedom to do wrong is clearly another word for slavery to sin, while doing right freely is mastership, for it implies the breaking of the bonds and the loosening of the shackles of our lower selves. Yet just as the meaning of freedom is constantly confused and abused, so is that of reason. Madame Roland's dying words, "O Liberty, what crimes are committed in thy name!" may be paraphrased to express another truth: "O Reason, how much profanity thy name is made to cover!" In the name of reason it is most commonly that men deny God's existence, and pride themselves upon atheism. In the name of reason, matter and nature have always been deified, and human passion and imbecility, fancying themselves to be giants, have tried to scale heaven and usurp the throne of God. It was in the name of reason that the saddest exhibition of national disorder and anarchy that has ever occurred in the annals of history was inaugurated, that the first French Revolution displayed to what depths human bestiality can go, and that while an actual goddess of Reason was paraded through the streets of Paris, amidst the ravings of delirious devotees, national and social disintegration and self-destruction were on the eve of accomplishment. But in all such cases, the gas which inflates the bubble, dignified by the name of reason, is only an emanation from the natural or external ruling principle. The haughtiness of human desire ever listens to the seductions of this principle, because it promises equality with God, and an escape from the humbling confession that He is everything, and that without Him we are nothing. It is in this way that the story of the fall of man is repeated over and over again. The serpent of science and sense, which only crawls in the lowest regions, tempts this natural desire, the Eve of rebellious longing within us; it heeds and falls, and carries with it the Adam of the intellect, which forthwith frames philosophies and theories to justify our fall from duty and truth. For, in the long run, men are bound to square their theories to their practice. Sooner or later faith always be-

comes united with works. The will is not only proverbially, but literally, the father to the thought. What we wish, we *must* believe, and our confirmed theology and philosophy at the end of life will always betray our internal, our real internal condition. Men may not always consciously formulate their doctrines, but some doctrine they, for all that, have, and practise upon. If our tendencies are at bottom sound, our intellect and thoughts will, with unerring certainty, recognize truth when we see and hear it, and adopt it as surely as the bee finds the honey, or the butterfly lingers over the blossom; but if our tendencies are external, our minds will detect and appropriate the reasonings which will justify our inclinations, with an instinct unfailing as that which discloses its foul spoil to the carrion bird.

The prevalent philosophy of any age will, on the same principle, disclose the predominant characteristic of the times. The philosophies most popular have been materialistic only because such has been the predominant practice of the human race. When has it been the case that the acquisition of fame, but another name for the external self, has not been regarded as a proper or even noble incentive to action? or that the accumulation of wealth has not been pursued as the *summum bonum?* No success has been deemed so successful as material success; and the stuff of which our heroes are made, and which the world has always worshipped by its actions, if not by its creed, has been intense devotion to the external, — that is to self. An eminent historian has called Alfred the Great the first Christian ruler; and yet Christianity had existed as a dominating religion for five hundred years at his day. Between Alfred and our own Washington, can the historian point to another? Our own day is not any more exempt than the past from the blight of devotion to, and practice of, the merely external. The difference is, perhaps, that this devotion and practice are more concealed in their expression and workings. The love of external show and pleasure, the contempt of interior satisfactions, the love of pleasing rather

than benefiting, the desire to interfere and domineer, instead of respecting mutual freedom and rights, are some marks of the same evil prevalent everywhere at the present time. When the external is thus the inspiration of our conduct in politics and business, at home, in society, and even in churches, is it to be wondered at that co-related philosophies gain wide currency, and on the intellectual side openly or covertly attack the existence and value of the internal and supernatural? The discoveries of contemporary science are eagerly seized upon to destroy men's faith in everything except their outer nature and the material world around. Of late we have had some new illustration of this in the perversion of the theory of development. The facts upon which this theory is based may be considered as throwing new light upon the methods of creative providence. But they may be read backwards, and construed so as to ignore higher causes. Do we not read, if not in the printed words themselves, at least between the lines of many of the scientific works on this subject, a constant effort to make nature everything? How much charm would the theory possess to some of its most ardent supporters, were it not supposed to permit them to insinuate doubts of the existence of God, and to argue against His active providence?

It was Bacon's hope and belief that by his system of inductive philosophy Reason would wake up, as from a sleep, and lead to constant discovery in the realm of art and science. His enthusiasm was shared by his successors, and has come down to our day. But what is the last verdict on the Baconian method? His inductive process, which was to make reason infallible and productive, has borne no fruit, even in science. All the great scientific advances, from the day of Copernicus to the revelations of the spectroscope and galvanic needle of our times, have been the result of happy guesses. They have not been wrought out, in the sense of being originated, by reason; but have *come*, as it were, to man, in the nick and fulness of time.

But if reason is no originator, it is easy to see where lies

its use. Of all the myriads of theories and doctrines which have been promulgated, only those can stand which are able to bear the test of sound reason. It will always be found going hand in hand with whatever is really true. The absence of its companionship is sufficient to discredit any doctrine. A welcome friend to all that is worth preserving, it is looked upon as a foe only by antiquated error or superstition, which stand ready to smother it, if possible, by their only weapons, — authority and dogmatism. It differentiates and discriminates truth from falsity, and confirms the former with a power which is overwhelming, and from which there is no escape. Its function is therefore rather critical and confirmative than constructive.

It has already been stated that from the possibilities of its choice between the two great ruling loves, reason may be either sound or unsound. Sound reason will confirm what is true; unsound reason will, with even greater eagerness, render the same service for what is false. If we seek for some still more definite difference between the two, it will be found by considering that the former is *affirmative*, whilst the latter is *negative*. Men cannot get away from certain fundamental and closely-connected facts and verities. Amongst these are the existence and unity of God, the infinity of His love and wisdom; the duty of obedience to His law, and of ministering to the happiness and well-being of society and our fellow-man. Affirmative reason postulates these axiomatic truths, and confirms those doctrines, and only those, which agree with and seek to establish them. There is a universal dictate or instinct, which causes the general mind to accept these truths, even upon their mere statement, and this acceptance is the more absolute and intelligent, the higher the moral level upon which the individual or the community stands. They constitute the necessary fulcrum upon which all sound reason must turn. They have been accepted in all times, and among all nations, and without them no nation could even exist. Deny them, banish them from our written or un-

written creeds, and disorganization would be the practical result, and the very conditions for the existence of anything to philosophize upon would be gone.

Negative reason, better styled from its mode of manifestations, its unsettled and Protean forms, mere reasoning, denies these fundamental verities. It must attempt to reason them away, because it furnishes all philosophy which favors the natural conceit of man, to which they are a continual menace, and which hence professes itself sceptical to the whole mode of thought they suggest. Based upon the natural, the sceptical school accepts the testimony of the outer senses alone, finding no use for anything more. But in reasoning against inner truth, and spiritual axioms, it not only denies heaven above, but inevitably shuts the door of happiness against man on earth. All that is valuable and delightful on earth is born in heaven. Heaven has not quite deserted the earth, but still remains in connection with man. It is found in the love of wife, of children, or family, and of friends; or, in the language of Swedenborg, in conjugial love, the love of children, and the love of society. All the negative philosophies have aimed their deadliest shafts at this heritage of bliss to man. Their tendencies being always to animality and selfishness, their characteristics are destructive, aggressive, revolutionary, and at once overbearing and cowardly; whilst sound reason is distinguished for conservatism, modesty, tolerance, candor, and fearlessness.

If, therefore, we wish for an unfailing ear-mark of a false doctrine, we find it in its effect to impair men's thorough conviction of the truth of the fundamental and universal dictates already enumerated. As these dictates constitute the central truths of revelation, no tenet can be confirmed by sound reason, which runs counter to the general teachings of the Bible. Reason is thus limited to revelation, but this is no real restriction, but rather an unfolding of new words to its gaze, because the Word, although finite in its letter, in its spiritual and internal meaning it is infinite.

If, then, the only proper alliance for reason is that with the internal, as against the external loves, has it no friendly connection with the external? It would be a great error so to believe. It has already been repeatedly insisted that the natural is the continent and base of the spiritual, and that it must be cherished for the sake of the latter. But it would be as absurd to teach that the internal can rule the natural, without the intervention of the rational, as that the head with its noble organs can direct and control the extremities without the intermediate trunk containing the vital heart, the lungs, and other important viscera. The explanation of this connection constitutes one of the most interesting and profound chapters of the New-Church philosophy. The anatomy and physiology of the human body furnish the clew, by their strict analogy and correspondence. Indeed no spiritual food, not even the best, ever becomes our own, unless assimilated in the rational. There it must be digested and elaborated into living and nourishing blood, which must be circulated by its heart, or affectionate side, and kept up to a standard of purity by its lungs, or intellectual side. It is only thus that the whole body is kept alive and healthy. But we cannot attempt a further explanation here. It is sufficient to observe that so important is the proper connection and relation of the natural and the rational, that upon it depends man's orderly development, his regeneration and everlasting happiness. If the natural has become subject to the internal, through the rational, the true order of life has been attained, and the proper adjustment of the three component parts of the human organism has been effected. This adjustment constitutes a true trinity in unity, and as man approaches thereto through the experiences, discipline, and lessons of life, his spiritual body more and more assumes perfection of form, and he understands that man was created unto the image and likeness of his Maker.

To recapitulate: reason does, and must connect itself with the other two supplementary principles or domains of

the human mind, — the natural and the internal. It always does, and must take its tone and hue from the one or the other, being the necessary medium of transmission for their opposing influences. Its proper function is to serve the internal and command the natural. If it be charged that this view leaves no freedom to reason, the answer is that it cannot escape the alternative of serving, but that it has the freedom of choosing its master. The service of the internal, however, being in the direction of true development and order, is in fact perfect freedom, whilst the service of the external, being destructive to all order and progress, is in truth slavery, with every concomitant of misery.

The Divine Word fully teaches these truths when understood in the light of correspondences. One passage must suffice, by way of example. There is a group of countries which, in the dawn of history and the days of the Old Testament record, played a most conspicuous part, and which have always been closely connected by political and religious, as well as geographical relations. They are three: Egypt, Assyria, and Israel. Their names stood for, and their characteristics illustrated the three domains of the human mind we have been considering, Egypt signifying the natural mind, and its science in especial; Assyria, reason; and Israel, the internal or celestial spiritual. Amongst many passages where their names occur, there is one notable one, which alludes to the advent of a true church, — a church whose teachings and practice shall be catholic and broad enough to respond to the whole of human nature, the internal, the rational, and the natural. Isaiah thus hails this promised advent: "In that day shall there be a highway from Egypt to Assyria, and the Assyrian shall come into Egyyt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria the work of my hands, and Israel mine inheritance." — (xix. 23–25.)

If to us that advent seems slow, if we barely see its dawn purpling the east, if our own labor in its cause be the humble one of the pioneer to help fell the forest and clear the ground, or of the engineer to buoy the channel and trace the future highway, we have still the consolation conveyed in the true, if trite maxim, that "Truth is mighty, and must prevail." One immediate satisfaction and recompense we may claim: we may apply our doctrines to life, assured that thus we shall obtain an interior happiness, and a realized ideal, surpassing any dream of poet or philosopher.

THE WAY, THE TRUTH, AND THE LIFE.

"Thomas saith unto Him, Lord, how can we know the way? Jesus saith unto Him, *I am the Way, the Truth, and the Life.*"

"*I am the Way!*" — His doctrines turn
The random footsteps right,
Relieve the tearful eyes from mist
To catch the Heavenly light.

"*I am the Truth!*" — He lifts the clouds,
The inner glory beams;
His light makes clear the onward way,
Our burden lighter seems.

"I am the Way, the Truth, the Life!"
Divine the sweet accord!
Way, Truth, nor Life we need not miss
Directed by the Lord.

COUNT DE MONTALEMBERT.

Our attention is sometimes called to statements in the writings of Swedenborg which seem to be at variance with the facts of science or history, and his opinions in regard to the character and spiritual states of different peoples and sects have been frequently questioned. It has no doubt occurred to some of his readers that his estimate of the French people, and particularly of the Roman Catholics of France, and, indeed, of Roman Catholics generally, is quite different from that usually entertained, and perhaps not sustained by our knowledge of these people. But the truth is, that Swedenborg had two sources of information. He was not only well-versed in history, but he was admitted into the spiritual world and saw and heard things in that world respecting the state of different churches and peoples on earth, which were not granted to any one else to know. In forming his conclusions, therefore, he was not only guided by the light of history, but by the light of Divine Truth, which enabled him to see the spiritual states of those with whom he was associated. As a Protestant, he was not prejudiced against the Roman Catholics, and if what he says of the latter does not agree with our opinions of them, we may rest assured that it has the same sanction and authority as anything else he has written. As preliminary to some remarks upon the character of Montalembert, one of the most notable of modern French Roman Catholics, whose name has recently been brought very prominently before the Catholic people of France — and also of England and this country, as will be stated more fully presently — let us adduce a few things from the writings of Swedenborg.

He observed the contest which was going on in his day between the Gallican and the Roman Church, the former denying and the latter affirming the supreme power of the Roman Pontiff, and he affirms that the Roman Catholics of France are treated of in the 17th chapter of Revelation,

verses 12–14, with others of the same church in Holland, England, Scotland, and Ireland, "who have not taken away from the Lord the power of saving men, nor Divine sanctity from the Word, and attributed the former and the latter to some vicar." (A. E. 1070.) These are still within the Church called Babylon; they are in its externals, but not in its internals; they have "received no kingdom as yet;" that is, they have not formed a church altogether separated from the Roman Catholic religion. And generally we are told, respecting the Roman Catholics, that those who are brought up in this religion, and know nothing of its devices and snares, doing good from a sincere heart, and turning their eyes to the Lord, come among the blessed after death, and that there are many heavenly societies of them in the spiritual world over whom the honorable are set, even emperors, kings, dukes, and princes. (A. R. 786.) Pope Sextus the Fifth was one of those, with whom Swedenborg conversed in the spiritual world, and who guided and instructed some who had been of his faith. (A. R. 752.) He was appointed chief governor over a society of them, although we are informed, in the "True Christian Religion" (n. 820), that seldom any pope was set over them, because they have arrogated to themselves, when in that office in the world, the Divine power. Pope Sextus the Fifth, however, informed Swedenborg that "he had believed for half a year before his death, that the vicarship was an invention for the sake of dominion; and that the Lord, the Saviour, because He is God, is He who is alone to be adored and worshipped; also that the Sacred Scripture is Divine, and thus more holy than the edict of popes." We are told ("Brief Exposition," n. 108,) that "the Roman Catholics, if they approach God, the Saviour Himself, not mediately, but immediately, and likewise administer the Holy Eucharist in both kinds, may, more easily than the Reformed, receive a living faith in the room of a dead faith, and be conducted by angels from the Lord to the gates of the New Jerusalem, or New Church, and be introduced therein

with joy and shouting." The reasons given are that they are not confirmed in the dogma of faith alone; that they entertain an idea of the Divine Majesty as belonging to the Humanity of the Lord, and that they hold charity, good works, repentance, and attention to amendment of life, as essentials of salvation; and these are also essentials of the New Church. We have some confirmation of these statements, and of the character of nobility that Swedenborg ascribes to the French nation, in the life and character of Charles Forbes de Tyron, Count de Montalembert. His father was one of the French nobility, of the old regime; his mother, the daughter of James Forbes, an English author and manufacturer, with whom he lived until his eighth year, in the latter's English home. Mrs. Oliphant, in her memoir of Montalembert, draws a beautiful picture of the home life of the old man and the little boy. The early impressions, or remains then formed, gave strength to that noble spirit he afterwards exhibited. Afterwards removed to France, he was educated a strict Roman Catholic. In 1830, at the age of twenty, we find him engaged with Lacordaire and Lamennais in editing a journal, and advocating the separation of Church and State. His views were condemned by Pope Gregory XVI., and so loyal was he to the Church, that he ceased to propagate them. He seems early to have conceived a determined hostility to the monopoly of education enjoyed by the University of Paris, obtained or granted under the first Napoleon. With De Caux, he attempted to form a free Catholic School in Paris, but the school was immediately closed as an infringement of the Ordinance of Public Instruction, and he was tried and fined. In 1831 he succeeded to his father's rank, and became a peer of France, but he could not take part in the debates in the Assembly until 1835, on account of his youth. In 1843–44 he became the leader of the Catholics in the Assembly, and, strange to say, in the latter year he opposed the project of Villemain, another noble Frenchman, whose plan looked to the education of all classes. The Assembly

rejected it. Montalembert, in the progress of the discussion, delivered three remarkable addresses, called "Liberty of the Church," "Liberty of Instruction," and "Liberty of Monastic Orders." In the last he defended the Society of Jesus, concluding with these remarkable words: "We are the sons of the Crucified; we do not retreat before the sons of Voltaire." About this time he began to acquire his fame as an orator, and on more than one occasion the Assembly was transported by his eloquence.

But all the time we find him struggling with two apparently opposite influences, — love of human liberty, and obedience to the authority of the Church.

Wherever men were struggling for human liberty, as in Poland and Greece, his pen and voice were raised in their behalf. His sympathies were deep and strong. He supported the French intervention to sustain the Pope, not because he regarded him as having power over the souls of men, but because he was the head of the visible Church, as he regarded it. He endeavored to reconcile the differences between the two great parties in the Church, — the Ultramontanists and the Liberalists, never really agreeing with the former, however, and always opposing every species of despotism. Twice — in 1854 and in 1858 — he was prosecuted for publishing articles calculated to excite hatred and contempt of Louis Napoleon's government. He retired from public life in 1857, having been defeated in the popular election for the Assembly. From this time, until his death in 1870, we see the strong workings of the spirit of religious freedom. He earnestly opposed the Ultramontanists in their views of Papal Infallibility, even on a bed of sickness. He did not live to see the famous decree promulgated, and the subsequent loss of the Pope's civil power.

His published literary works were not numerous, although he was a frequent contributor to the periodicals. His "Monks of the West," the most extensive and laborious, he left unfinished; several volumes were published in his lifetime, and two more have recently been announced as forthcoming

from the press. But he left, beside, a number of manuscripts, some of which he was very desirous of having published. He was an intimate friend of Pere Hyacynth (L'Abbe Charles Loyson), and it is in connection with his name that Montalembert's has recently excited so much notice. There was a strong friendship existing between them, as appears from letters recently published. In one of these he deplores the weakness and inactivity of the Liberal party. He regretted Hyacynth's withdrawal from the Church, which took place in September, 1869, and he wrote him a passionate letter on the subject, but still preserving his friendship.

His will, an olographic one, was made in May, 1864. In it he made special provisions for the publication of his manuscripts. He named three literary executors, one of whom was by a first codicil omitted, and Hyacynth substituted. But, in a subsequent codicil, made in October, 1869, after Hyacynth's withdrawal from the Roman Catholic Church, he declared null all mention made in his will of him, substituting another name. He, no doubt, thought that it would not be quite prudent to place Hyacynth in such a position, in view of the future publication of his manuscripts, for which he wished to gain readers from all parties in the Church. As to one of these manuscripts, there is a history attached which shows the secret workings of the Roman Catholic Church, and the repression within its own pale of religious freedom and the freedom of the press. On the fall of Queen Isabella, Montalembert had written a long paper entitled "L'Espagna et la Liberte" (Spain and Liberty). "Its purpose was to show that in old times Spain had been the freest, and for that reason the most powerful country in the world; and that her decline dated from the day when the personal government and the Inquisition were established; political absolutism and religious absolutism had weighed together upon the consciences and upon the people. In his very eloquent conclusion, the author denounced the tendency of the Roman Church, and even the strategy of the Jesuits, for which, nevertheless, he had a certain affection." He intended that

this article should appear in the "*Correspondant*," but by some machination it was suppressed, but the author sent proofs to some of his friends, among the rest to Father Hyacynth and M. Guizot, authorizing its publication after his death. After Montalembert's death, Hyacynth made known to the family of the deceased that he possessed proofs of the article on "Spain and Liberty," and that he proposed to publish it unless they did. He received for reply that these writings would appear in the posthumous works of Montalembert. They no doubt feared the effect of its publication. Hyacynth was accused of publishing extracts from it in the Journal of Geneva. This he denied in the "*Temps*." But he still insisted upon his right of publication, and in January, 1876, it appeared in "The Bibliotheque Universelle," a Swiss review, published at Lausanne. This, of course, made a great noise. The family instituted proceedings at once against Hyacynth, and the police seized all the copies they could find in the hands of the publishers. The suit was brought in the Tribunal of the Seine, Paris, not only against Hyacynth (Charles Loyson), but against Tallichet, the editor, and the booksellers, Sandoz and Fischbacher. The case was decided on March 14, 1877. The court decided that Loyson had no right to publish the work, "Spain and Liberty," and ordered the publication to be stopped. It also decreed certain damages to be paid by the defendants. The trial of this cause excited great interest in Paris. The counsel for the heirs wantonly assailed the character of Hyacynth, to which he replied by letter, published on the day judgment was rendered, but before it was announced. A passage from this reply will show the character of the assault: —

"You had a perfect right to accuse me of violating literary property, and even, if you thought so, confidence and friendship. But you went strangely too far in gratuitously attributing to me the most vile motives. Before thus insulting one whom you do not know, you should have reflected that such sudden and monstrous transformations of character, as you suppose, are not in human

nature, and that, in leaving his monastery, and even in marrying, the man who, in the latter sad years of M. de Montalembert's maturity, was treated by him as his best and most confidential friend, could not all at once have fallen so low as you would represent."

The whole proceeding shows the secret working of the Romanists, who feared the effect of Montalembert's writings, the noble churchman whose name was and is revered by all good Catholics. The history of this little pamphlet, and of Montalembert's connection with Hyacynth, and especially the letters that passed between them, indicate that the former was like Pope Sextus Fifth, changing his attitude towards the errors of Rome. One writer remarks, that "his posthumous writings will show, if the heirs fulfil their promise to produce them in complete form, that there is more liberalism in the Roman Catholic Church than is generally supposed. It lies dormant under a mass of dead formulas, but at any moment may awake."

A single extract from a letter of Montalembert's to Hyacynth, written not long before his death, will conclude this article, and I think confirm the belief that this noble man has found the light and liberty for which he prayed, in the spiritual world: —

"Very Dear and Reverend Father: Each of your words draws tighter the bond which attaches me to you. I see by every word you have written, on the 11th of November, that you suffer like me, and with me, from the great distress of our time, from the complying and servile silence of all the Catholics in the face of the triumphs and follies of that retrograde fanaticism which is commended to us as sovereign and infallible truth."

He doubtless referred to the efforts of the Ultramontane party in establishing the Papal Infallibility, and to the submissive silence of the French clergy.

THE LORD'S DWELLING-PLACE.

Though we seek His dwelling-place
In the earth or in the skies;
Though His form we yearn to trace
With our mortal eyes;

Could we soar beyond the sun,
Journey to some star, remote,
Seek through space till life was done,
We should find Him not.

But within us, near at hand,
In the soul's most secret place,
Calm and still, the Lord doth stand,
With a patient grace.

Stands and kindly waits to bless,
Seeks to turn our hearts above,
Whispers thoughts of holiness,
Asks our faith and love.

If our hearts we open wide,
If by Him we will be led,
Then He will with us abide,
Feed with living bread.

Very near He seemeth then,
With us in our pain and care,
Hours of joy and seasons when
All the world seems bare.

Everywhere He standeth near,
Every step He holds our hand,
Guiding us through doubt and fear
To His heavenly land.

THE LOVE OF THE LORD'S KINGDOM.

One of the things which we learn from the doctrines of the New Church is, that the highest kind of love to the neighbor, is love to the Lord's kingdom. (T. C. R. 416.)

The lowest form of love to the neighbor, is love to men as inhabitants of this world. This lowest kind of love, however, may be more or less extended, and full in its character. In its narrowest form, it is love to individual persons. In a wider form, it is love to societies of persons, or to the community in which one is. To love such a community, is to love the neighbor more than in the case of love to individuals only. And a still wider and more full form of the same love, is the love of one's country.

All these forms of love to the neighbor belong to the lowest or natural degree of that love. But there is a higher, that is, a spiritual degree of love to the neighbor, which is love to man as a spiritual being, and as a candidate for heaven and eternal life. This higher degree of love to the neighbor, is love to the Church; and it may be more or less full and extended, as in the case of the lower degree. For the love of the Church may be a love to individuals in the Church, or to bodies of the Church, consisting of smaller or larger numbers.

And yet, again, there is a highest, or celestial degree of love, to the neighbor, which is love to the Lord's kingdom. The Lord's kingdom consists of all the churches in all the world; of all who are being prepared for heaven by their life on earth, and in the degree in which they are preparing, and of all who are in heaven. It is the same as what is sometimes called the communion of saints. And the love of the kingdom of the Lord involves love to the Lord also, as the all in all of His kingdom.

This highest kind or degree of love to the neighbor, like the others, may be exercised in our relations to individuals, or to societies, or to societies of societies, or to the whole

world; or it may extend to heaven and to the Lord Himself. But in every form, or in every degree of extent and of fulness, it is of the highest quality of neighborly love. It is that kind of love to man which is possible only in view of man's relation to the Lord, and especially to the Lord's love, and His constant endeavor to do the greatest and the highest possible good to every one of His children.

There are many situations in life in which it is not possible to *exercise* love to the neighbor in some of the lower forms, or not possible to do so to the extent that is needful to a full and satisfactory life of usefulness. In these cases it is one of the greatest blessings that the Lord can give us, to be enabled to understand what this *highest* kind of charity is, and to come into the possession and the exercise of it in our life.

Thus, for example, in the case of many isolated receivers of the doctrines and life of the New Church, it is not possible to exercise love to the Church in a full and satisfactory degree. There is no organized body of the Church so near to them as to admit of much acquaintance or co-operation with it. And there are very few, or, perhaps, not any New-Church people in the neighborhood with whom they can associate, or with whom they can join in the effort to build up a church in their own locality. They can associate with their neighbors on the natural plane, and they can love them as natural neighbors, and fulfil their duties to them as such; and they can fill their places as members of the civil community, and as inhabitants or citizens of the nation; and all this is well, as far as it goes, but it is not enough; for they feel the need of giving and receiving a higher and more perfect kind of love, and of being thus enabled to live a higher and more heavenly life. And the most obvious means of supplying this need, is by association and co-operation with the *Church* as a visible body, consisting of persons who are in the same faith. To associate and co-operate with the *Church* is useful, when possible, for all. For some, it is almost indispensable; they cannot keep

alive, spiritually, without it. They cannot approach the *Lord*, in a good way, unless they may do it in company with others, who are in a similar spiritual state to their own, or who are above it; and they cannot appreciate the goodness of those around them who are the children of the *Lord*, but are not in the same faith, or understanding of the truth with themselves. They are in the *spiritual* stage of their progress towards heaven, but not yet in the celestial.

This is the case, or apparently so, with some, but not with all. For there is another class, who can appreciate the privilege of living from the *Lord*, at all times and in all places, and of being in fellowship with all who love Him, as a privilege higher and greater than that of only being in the Church. And even those who cannot at present thus rise above the necessity of being surrounded externally by the visible Church, may *learn* to do it, if they really try to do so, and if they are willing to be led by the Lord's providence, and not by their own preferences.

But it is quite important to observe, in this connection, that a true and genuine love of the Lord's kingdom, by which the isolated New Churchman may rise above the necessity of outward association with the Church, does not in the least degree tend to annihilate, or to weaken, the love of the Church. For the higher and greater, if truly such, *includes* the lower and less; and it includes it in such a manner as to render it less dependent on external help and support than it would be if left to itself, without the internal help and support which the higher and greater is able to give. The man who thinks he is in the genuine love of the Lord's kingdom, and in the higher communion of all saints, because he undervalues or perhaps despises the privileges of the Church, is greatly mistaken. If the Church is really despised, the Lord's kingdom is most certainly not loved. And if the Church is little valued, the Lord's kingdom cannot be much loved. The true love of the higher good of the Lord's kingdom is not ascendant and supreme in the minds of

those who are in it, from any *lessening* of the lower form of love, but only from being itself greater.

Those who are in constant association with the Church, when they attain the higher love of the Lord's kingdom in all the earth and in all the heavens, are not led by it to neglect the fellowship or the work of the Church, but rather to cherish this fellowship, and to do this work with renewed zeal and efficiency, and from a higher and more heavenly motive.

And the case is very similar with isolated receivers; they go on doing all they can to initiate the building up of a visible Church, in the region where they are; but they do it from a higher motive than before, and with less anxiety concerning the result of their efforts, and with far less of the feeling of personal misfortune and loss, from the absence of the aid which might come to themselves from the external help of the Church.

One thing which the true love of the Lord's kingdom does for those in whom it is, is to give them a new *sight*, or a new power of discrimination, in their judgment concerning the spiritual states of those around them; and this is a very important gain. For it is not enough, in our intercourse with those around us, that we should be charitably disposed towards them in the common meaning of the expression; we need, also, to *see*, as far as may be, what there is in them that is really good, or capable of being developed into good. When we are in the effort to see this, and are meeting with some success in the effort, it becomes one of the most interesting exercises of our minds to study the characters of our neighbors of all classes, to discover the good that is in them, and of course it then becomes a pleasant thing to associate with them, on all suitable occasions, with this object in view. The pleasure of thus finding out the characters of our neighbors is exactly opposite in its nature to that of the lovers of scandal, who delight in finding out the *faults* of their neighbors, and in judging unfavorably of them in view of these faults. And it is also

a very different thing from that merely natural good, social feeling which enters without discrimination into the whole spirit and influence of those with whom we associate; for it protects us from being carried away by what is not highest and best in those with whom we associate; while, at the same time, it enables us to avoid all affectation of superiority. It enables us to maintain the most pleasant and useful social relations, and, at the same time, to maintain our spiritual relations unimpaired.

The Lord says, "Ye are the light of the world; a city that is set on a hill cannot be hid." To be "on a hill," is to be in a higher spiritual state than those around us. If we are faithful to the responsibility of the situation, we shall not only be ourselves protected by the elevation, but we shall also be the Lord's agents in protecting others. And especially will this be the case in regard to the children and young persons who are under our care or under our influence. The greatest of all the disadvantages of being isolated as New Churchmen, is the danger to the children in our families. But this danger may be averted, and may be made even the occasion of a greater, or, at least, of a more confirmed good, if only it is met by the right kind of home influence. The one great problem, therefore, in an isolated New-Church family, must be, how to establish and maintain this right kind of home influence.

This problem is comparatively easy of solution, where the family is surrounded and supported by the Church. Then, home influence is aided, and its deficiencies are supplied, by the influence of the Church, and it cannot be denied that parents whose charity rises no higher than the spiritual love of the Church, are of necessity very dependent on the Church for aid in rightly influencing their children.

But the higher and more heavenly love of the *Lord's Kingdom*, the discrimination and wisdom which this love tends to give, will enable even those parents who are most isolated from the outward fellowship of the Church to exert a home influence that will be superior to that of the world around them.

Children are naturally inquisitive, and intent on knowing, and, in their way, understanding, the reasons of things. They are also greatly influenced by the companions with whom they associate. If they are told, without reasons given, that they must not associate with certain persons, they are not much influenced by the interdiction. They may, for a time, be kept away by it from bad influence, and thus protected for the time, which, indeed, may for the time be needful, but in the end the result is only negative at the best, and may be followed by some injurious reaction.

But if, at the proper time, discriminating reasons are given, such as are adapted to the age and the comprehension of the child, he is influenced by them. If what is good and what is not good in those around him is wisely and well pointed out to him, with a watchful care, at the same time, to see that the instruction thus given is heeded, a positively good influence is exerted, which increases as it advances, and at last controls the formation of the character. This kind of influence increases as it progresses, because it is intrinsically good and right, and because it is more and more seen by the child and the young person to be so. But the influence of mere interdiction, and of unexplained, or wrongly explained, wholesale denunciation, becomes less and less as it progresses, and, in many cases, becomes even reversed in the end by the indiscriminate acceptance on the part of the growing but unguided reason of the child, of that which had been denounced.

In short, the genuine love of the Lord's Kingdom, when it gains possession of the mind, renders the moral and spiritual vision so clear and so broad, and the moral and spiritual judgment so just, and at the same time so friendly towards all, that the man in whom this love is, becomes endued with power from the Lord in the stability and the steady advance of his own spiritual growth, and in the influence which he exerts over those who are near to him, and those around him.

BOOK NOTICES.

THE DIVINE ORDER OF THE UNIVERSE AS INTERPRETED BY EMANUEL SWEDENBORG, WITH ESPECIAL RELATION TO MODERN ASTRONOMY. By the REV. AUGUSTUS CLISSOLD. 1 vol. pp. vii. 121. London: Longman's, Green & Co. Price $1.00.

THE purpose of this little treatise is to furnish a rational reply to the hasty generalizations of modern science, in its more superficial and flippant development, as represented by Mr. Richard Proctor. The immediate occasion of its publication is the appearance of an article by Mr. Proctor in an English magazine, ridiculing in an unintelligent way Swedenborg's work on the *Earths in the Universe.*

Mr. Clissold begins by stating very clearly the difference of mental position, and of view as dependent upon position, between Mr. Proctor and Swedenborg; namely, that Mr. Proctor reasons from Infinite Space, Infinite Matter, and Infinite Time; thus ascribing to the dead things of nature Divine attributes, and declaring openly that, "so far as science is concerned, the idea of a personal God is *inconceivable*, as are all the attributes which religion recognizes in such a Being;" while Swedenborg speaks from his own knowledge of the Divine Love, Wisdom, and Power of God-Man, and sees that unless God were Man, the creation of finite beings and things, to which matter, time, and space belong, would be impossible. Swedenborg, therefore, possesses the key of the universe in a knowledge of its purpose; but Mr. Proctor is all adrift, reasoning now on one side, now on the other, and indulging in wild speculations as to the conditions of the planets. Indeed, so self-contradictory are Mr. Proctor's reasonings, that Mr. Clissold gives a sufficient answer to a large part of his exceptions to Swedenborg, by quotations from Mr. Proctor.

The objection so commonly made, and strangely insisted upon by Mr. Proctor, that Swedenborg said nothing about Uranus and Neptune, but appears to have regarded Saturn as the planet farthest from the sun, Mr. Clissold meets by showing that, as Swedenborg had no natural knowledge of the existence of such planets, he would have made no inquiry about them, and would have had no communication with spirits who did know of them, unless the information had been needed for some specific purpose; and this ignorance has no bearing upon the trustworthiness of his relations

concerning the inhabitants of other planets. What seems to Mr. Proctor an absurd imagination as to the spirits of Mercury, namely, that "some of them are desirous to appear, not like the spirits of other earths, as men, but as *crystalline globes*," — their desire to appear so, Swedenborg states, arising "from the circumstances that the knowledges of things immaterial are in the other life represented as crystals," — Mr. Clissold very neatly shows to be according to the perception of our own lovers of abstract thought; quoting from one of them who says: "Mind and understanding is, as it were, a diaphanous and *crystalline globe*, or a kind of notional world, which hath some reflex image, and correspondent ray, or representation in it, to whatsoever is the true and real world of being." — (p. 82.)

The fanciful description, as Mr. Proctor regards it, of a white, thick cloud and a fiery smoke ascending from a great chasm, marking the boundary between the sphere of spirits in our solar system and that of other spirits, Mr. Clissold explains very clearly as a true correspondence of the effect of the different spheres of life there meeting. He points out also, in relation to another instance of "fancy," that the common perception of men ascribes "discursus," a running about, or *discourse*, equally to the horse and the understanding; and that upon this earth we regard the *serpent* with as much terror as the inhabitants of Jupiter feel for a horse, and from a somewhat similar reason. — (p. 88.)

As to the habitability of Jupiter, Saturn, and the Moon, Mr. Clissold shows, from the writings of scientific men, and even of Mr. Proctor himself, that there is no evidence whatever against it; and that all that is proved is that the inhabitants must be different in some respects from the men of our earth; which, also, Swedenborg expressly states as a fact.

It is refreshing, after so much naturalism as we meet in common scientific writings, to read a book at once so reasonable and so full of enlightened faith as this of Mr. Clissold. W.

THE DIVINE ORDER OF DEGREES IN MAN, EXEMPLIFIED IN THE ORDER OF THE FOUR GOSPELS. Boston: Alfred Mudge & Son, Printers. 1877. 1 vol. small 16mo. pp. 70. Price 50 cents.

THIS is an earnest and sincere attempt to solve a difficult problem, and is entitled to respectful consideration. The author, who is un-

derstood to be a lady, proposes to herself no less a question than the essential points of difference in the Scripture narratives of the Lord's life, and the reason why they are four in number. She meets this question with the theory that the four Gospels are so many different degrees of Divine truth; or, to quote her own language (p. 52), "Matthew and Mark together form the natural degree (Matthew the celestial of the natural, and Mark the spiritual of the natural), Luke the spiritual degree, and John the celestial degree." She says further, "They were written in the order of the man who was to be taught, — the Gospels of Matthew and Mark to teach how the earthly man can be educated for the reception of the good and the true of his degree, and the Gospels of Luke and John to teach how the heavenly man should rule the earthly in the fear of the Lord. They open up in the progressive order of the reforming and regenerating soul. First, the degree of reformation in the earthly man, or Matthew and Mark; and then, the degree of regeneration in the heavenly man, or Luke and John." — p. 13.

The present little volume is announced to be merely a forerunner, which, if received with sufficient favor, will be followed by a larger work, wherein the theory will be more fully illustrated by copious examples.

While we would not, of course, discourage any honest inquiry into an important question of this kind, we deem it of the utmost consequence that the distinction should be kept clearly in mind between those things which are matters of conjecture and those which are matters of knowledge. And we are free to confess, after a careful reading of the book before us, that it does little to advance our understanding of the subject with which it deals, beyond the stage of conjecture.

There are, indeed, certain difficulties in the author's statement of her theory, which, to us, are insurmountable. The chief of them is that we are unable to see how there can be anything in the difference between the four Gospels answering to a true distinction of discrete degrees. The only point which the book discusses is the letter, or literal sense, of the respective narratives. And the letter, of necessity, belongs to the natural plane of thought in them all. That some parts of the Gospels, — that of John, in particular, — show more of the deeper meaning shining through them than many others, is perfectly evident. But it is not evident that they, in themselves, are spiritual or celestial, as distin-

guished from natural. The Gospels of Matthew and Mark have within them spiritual and celestial degrees of meaning, as fully as Luke and John. The latter Gospels are as fully clothed in a natural or literal sense as are the former. In other words, so far as degrees are concerned, they are all natural, all spiritual, and all celestial. Accordingly we are not ready to admit the broad statement quoted at the beginning of this article, that "Matthew and Mark together form the natural degree, Luke the spiritual degree, and John the celestial degree."

Perhaps in this statement, and in others like it, the writer has failed to express her true meaning; and yet we do not think that we have misunderstood her. It is certain that the difference in the Gospels cannot be one of degree in any strict definition of the term. They were doubtless designed to convey different classes of heavenly influence, and to meet different states or phases of human thought. There is unquestionable significance in the number four. We have no objection to the illustration used by Mr. Noble in his "Plenary Inspiration," and quoted by our author, of east, west, south, and north. But there is an east, a west, a south, and a north in all places whatsoever,—in every country on earth, and in every society of heaven. These points of compass indicate no difference of degree, but only different states of love and thought upon the same degree.

We cannot tell how far the theory of this book will bear the closer scrutiny which will be made possible by more minute comparisons of the text. But we cannot yet believe that it will always hold good even in a modified sense. We are not prepared to allow that every portion of John and Luke comes laden with a deeper spirituality than every portion of Mark and Matthew. What, for instance, is more precious, or reaches farther into the very marrow of the soul, than the Sermon on the Mount, which Matthew alone gives in its completeness? And do not the Beatitudes, as expressed by this Evangelist, strike a more tender chord, than when Luke repeats a few of them, accompanied with woes? But the very asking of these questions indicates the uncertainty which must attend all speculations that depend for their final solution on the doubtful and variable testimony of human experience.

J. R.

Bryan Waller Proctor (Barry Cornwall). An autobiographical fragment, and biographical notes. 1 vol. Portrait. pp. 306. Boston: Roberts Bros. 1877. Price $2.00.

To all lovers of English poetry, the name of Barry Cornwall must ever be familiar:

> "Of manners gentle, of affections mild;
> In wit a man, simplicity a child."

Proctor lived to a green old age, and, although he has lingered here until lately, it is some years since he did any active literary work; not so, however, with the children of his brain, these will be fresh for a long time; for, as our Longfellow observes, "they are almost the only real *songs* in the language; that is, lyrics that have the pulsations of music in them."

In that admirable Essay, "The Growth of the Mind," in referring to the essence of true poetry, the following cogent passage occurs: —

"There is a language not of words, but of things. When this language shall have been made apparent, that which is human will have answered its end; and being, as it were, resolved into its original elements, will lose itself in nature. The use of language is the expression of our feelings and desires, — the manifestation of the mind.

"But everything which is, whether animal or vegetable, is full of the expression of that use for which it is designed, as of its own existence. If we did not understand its language, what could our words add to its meaning? It is because we are unwilling to hear, that we find it necessary to say so much; and we drown the voice of nature with the discordant jargon of ten thousand dialects. Let a man's language be confined to the expression of that which actually belongs to his own mind; and let him respect the smallest blade which grows, and permit it to speak for itself. Then may there be poetry, which may not be written, perhaps, but which may be felt as a part of our being."

That Proctor, in some measure, realized this truth, appears in more than one of his poems. Here, for example, are some of the thoughts of an "Obscure Philosopher": —

> "At last, to Nature's self I turned, and read
> Infinite marvels in her daily page.
> I and all things on whom sweet life descends
> Had intercourse. The insect that doth hold
> His court upon a leaf, and dying yields
> His generations to the sheltering grass,
> Was my companion. In those April days,
> Ere the rose opens, and when meadows burn

With flowers all colored like the morning beams,
And every point, thro' winter months left bare,
Pours out its buds, I made me friends, and grew
Familiar with the worm, and with the bird
That breeds its young within the guardian thorn."

Aside from the children of his brain, there was another child twice endeared to hearts that have known suffering and needed sympathy, — his daughter Adelaide. She lived among and studied from the flowers of the soul's nature, and from gathered armfuls having freely received, she freely gave to all, singing, —

"It is Thine own, O Lord,
Who toil while others sleep;
Who sow with loving care
What other hands shall reap;
They lean on Thee, entranced,
In calm and perfect rest.
Give us that Peace, O Lord,
Divine and blest,
Thou keepest for those hearts who love Thee best.

H. P. C.

Art-Life, and Other Poems. By Benjamin Hathaway. Boston: H. H. Carter & Co. 1877. 1 vol. 16mo. pp. 225. Price $1.00.

These verses, in spite of a somewhat intricate style and an occasional false rhyme, show more than average ability and no small amount of true poetic feeling. We understand that their author is a New Churchman residing in Michigan, who pays court to the Muse in such leisure hours as the oversight of a large fruit-farm will allow him. If this impression is correct, the result of his efforts must certainly be regarded as extremely creditable.

His New-Church modes of thinking appear unmistakably here and there, as, for example, in the following stanzas: —

"As child bewildered in the thronging mart,
We look on Nature as a pageant grand,
But only as the pageant of an hour;
Nor see that all, — tree, shrub, and forest flower,
June roses rare, by Summer breezes fanned,
Bloom evermore in gardens of the heart.

"The woodland bird that sings, surpassing art,
The insect life that thrills the twilight hour,

The mountains vast, the tide-led seas that roll
From Arctic Pole unto Antarctic Pole,
Are all a portion of the Spirit's dower, —
Are all of the Immortal Soul a part."

In the lines to a "Snow-bird" we have this beautiful recognition of Divine Providence: —

"Ah me! if cognizant
Of all thy little needs
Is One, with tender breast to pity stirred,
Who loves and feeds
Even thee, my lowly bird,
That Winter cannot daunt;
An Eye that sees, a Hand that holds and guides
Thy devious flight across a continent,
And evermore provides,
Forecasting every want; —

"Is it less provident
Of thee, the care divine?
Less worthy thou of the benignant heed,
O heart of mine,
In this thy human need?
Love's shining battlement
Leans evermore above Time's clouded strand:
See in all loss, all wrong, all accident,
A loving Father's hand,
And seeing be content."

The same idea also finds pleasant expression in the following verse, with which we will close our quotations, trusting that we have succeeded in giving a fair idea of the very good quality of the work: —

"Enough to know, around me not in vain
The troubled tides of Being darkly press:
Grief, care, want, hope deferred, love's ache and strain,
The passion's stress:
So grows the soul immortal, wrought through pain
Into all comeliness."

J. R.

The Ideal Life. By Ella F. Mosby. Cincinnati, Ohio: Published for the Author. pp. 245.

The Ideal Life is eminently a womanly production. It is characterized by a good deal of art-culture, refined taste, intuitive

perception of beauty, and smoothness and grace of expression, without any disfigurement of "fine writing."

I will not undertake to give a sketch of the scope of the work, but will leave that to be discovered by the reader.

A few extracts will be introduced, for the purpose of giving our readers an impression of the general tone of what the work contains.

In the beginning of the chapter on "Pictures and the Painter," commencing page 210, the following passage occurs: —

"All things hold a picture for eyes that have the power to see. The merest chance or incident, the light that falls on a young girl's head framed in by the dark, an opening between thick oak boughs, two beggars who eat their noonday meal by the roadside, — anything suffices to reveal it.

"For no one ever *makes* a picture or a poem. The symmetry and beauty are there, and one part is only to train the eyes to see, and the ears to hear, and the hands to reproduce the vision and the moral. The great central wisdom within all — the Divine Mind — quickens the thoughts of humanity, working by faint perceptions, by clear apprehensions, or glowing visions, according to the degree of the reception. . . . The artist and philosopher do not originate at their will; they can but study their themes, bring together their materials, and wait; and suddenly out of the brooding shadow leaps a conception, beautiful and strong. The inspiration comes in many ways to many minds; to some, a grand thought, a picture, a statue, a dome, a symphony; to others, not the least noble, a just act, a strong faith, an ardent love, a life. But none who attain ever dream that it is of themselves; they know it as inspiration, — a revealed glory. There is a 'power that worketh in us to will and to do,' as is testified by the experience of all brave and pure lives."

In this, I think, is manifested a good deal of the practical character of the writer.

Here, again, is a thought worth reproducing, and quite well illustrating the habit of mind of Miss Mosby. Speaking of the works of Greek art, she says, —

"All things — and therefore all words, which are the shadows of things — possess at the core an ideal life; and if, therefore, you strike upon beautiful and concealed meanings in a work of art, it does not follow that there is a *conscious* and symmetrical intention, on the part of the artist or poet, to weave them throughout. You may find those of which he has known nothing; *for there is a latent symmetry in thought, because of its Divine origin.* If a man tells faithfully the ideas and intuitions that come to him in moods of inspiration, it cannot but result that there will

be a depth therein beyond his fathoming, and a loveliness larger than the scope of his own vision." — p. 169.

A very bright, cheerful spirit pervades the book, and, I doubt not, characterizes the writer. Notice what pleasant influences come to her from the life of the woods, and other objects: —

"The separate life of the earth gives us one of the greatest sources of pleasure — one which we cannot find in the human conception, where the beauty is appreciated with long processes of thought and irksome and minute labor — its spontaneousness. If you are tired, you have but to turn your footsteps to the green woods, and lo, all its leaves are glad for you! You look at the stream, and behold, at a glance, its smooth flow, and then the headlong leap and rising spray. All the winds and fragrance are there at once. It is living, that is, complete, whole, spontaneous, — and so like heaven." — pp. 160, 161.

The writer, who is E. F. M., of the "Messenger," has evidently designed her book for the class well acquainted with art and literature, to which class she belongs. This appears from her frequent reference to works with which only those of extensive reading and travelling are acquainted, and from quotations from the German not translated. It is, I think, to be regretted that the translation was not given. There is enough, however, that will be plain to every intelligent reader to well repay the perusal.

J. P.

Fragments of Physiology: or Essays on Life, Health, Hygiene, Disease, and Cure of Disease. By Abraham T. Lowe, M.D. Boston: Henry A. Young & Co., 13 Bromfield Street. Also for sale at the New-Church Rooms, No. 2 Hamilton Place, Boston; and No. 20 Cooper Union, New York. Price $1.25.

Extracts from notices of the above-named volume: —

From Rev. Thomas Worcester, D.D.: —

Dr. A. T. Lowe: Dear Sir, — I have read the nice little book which you so kindly sent me. I am much interested and pleased with it. I find it full of natural, moral, and spiritual wisdom. It is good for us to see the image of true, spiritual morality that exists in physiology — to see that the *Divine* laws of life, which have been revealed to us by our *Heavenly Father*, that we, His children, may know how we ought to live together, are the same laws that He has given to the different parts of our bodies that they may make a one, and live together in health, usefulness, and happiness. I think your little book will do good, and nothing but good, wherever it goes. Yours very truly,

Thomas Worcester.

From Hon. Theophilus Parsons, LL.D.: —

CAMBRIDGE, July 11, 1877.

DEAR DR. LOWE, — No topic can be more universally interesting than health — of body and of soul — which forms the subject of your book; nor can I doubt that it will be interesting and useful to all who read it. It seems to me to contain the ripened fruits of a long, wise, and careful observation, aided by knowledge amply sufficient to understand and profit by all that it saw. Sincerely yours,

THEOPHILUS PARSONS.

From Rev. Abiel Silver: —

DEAR DR. LOWE, — I thank you for "Fragments of Physiology." It is important, at this age of the world, that the laws of physical life and health be studied and understood in their proper relation and union with the laws of spiritual life and health, as they are happily suggested in this little book, — little in size but big in subject. No one will rationally study it, and regard its suggestions without being benefited.

Truly yours, ABIEL SILVER.

From Boston Daily Advertiser, June 18 : —

ABRAHAM T. LOWE, M.D., has printed, under the modest title, "Fragments of Physiology," a collection of essays on life, health, hygiene, disease, and the cure of disease, which he says in his preface are some of the recollections of physiological study, undertaken many years ago as a preparation for professional life. It is not only the medical student, but the practising physician, and, indeed, every one who has ever felt the need of a physician, to whom this book will be of value. It treats mainly of the elementary principles of health, and of the universally available means by which, in a natural state of the system, it may be established and confirmed. But Dr. Lowe also speaks from abundant observation and experience of the insidious ways in which, in our busy life, the vital forces are impaired, of the penalties to be paid, ultimately, for all violations of the laws of hygiene, as well as of morality, and of the means by which a good physician may best assist nature in restoring health and vigor to those who might otherwise be carrying on a losing struggle. The book is designed to be practically useful, and the excellent manner and spirit in which the various topics are presented will greatly help the design.

From the New Jerusalem Messenger, New York, June, 20, 1877:—

. . . . This book — "Fragments of Physiology" — is written from the spiritual point of view of the New Church, and contains many beautiful and instructive lessons with regard to the conduct of spiritual as well as natural life. . . . It contains many excellent suggestions on the nature of health and disease, and the means of preserving the one and of preventing or curing the other; and its suggestions and instructions all tend to lift man out of the senses into a higher plane of life, even while treating of the lower. . . . We commend the book to our readers as one which will richly repay perusal.

MONTHLY NOTES AND COMMENTS.

Our Vacation Number.

We have been unable to discover any good cause why editors should not be allowed the privilege of a vacation, so common at this season of the year; especially if they can take it consistently with their obligations to their patrons. Believing that, in our own case at least, no injustice will be done to any one, if, having furnished in advance the ninety-six pages due for the months of August and September, we print no number of the Magazine during the latter month, we have decided to grant ourselves the indulgence which this course of action implies.

In reaching this decision, we have been influenced by another consideration. The larger size of the present number affords us the opportunity to publish one or more papers of greater length than we have felt justified in printing heretofore. The valuable article with which the number begins, and which will well repay the close study of our readers, has been in our possession from the date of our first issue; but we have neither seen the way clear, till now, to publish it entire, nor have we approved of dividing it into separate parts.

Now that we are speaking of this subject, we desire to say that, until we are enabled, by the growth of our subscription-list, to increase the number of pages in our regular monthly issues, we shall feel especially indebted to those of our contributors who shall bear in mind the need of short articles. Papers which contain a few ideas, clearly and concisely expressed, are, as a rule, much more serviceable for our purpose, than those which are elaborated to great length.

The Magazine Club.

One of the pleasantest things connected with the Magazine, is the Club of its contributors, which was formed last winter, and continued in successful operation until the beginning of the summer months. This Club consists of such writers for our pages as live near enough to Boston to be able to attend its meetings. These are held once a fortnight during the period from October to May. The time of assembling is five o'clock, P.M. At about seven, the members take tea together. Opportunity is given both before and after tea for hearing papers which have been prepared

by those appointed for the evening. In this way many enjoyable hours are spent.

At a recent meeting, a vote was adopted, providing for the election of corresponding members, with the view of thus bringing into connection with the Club, contributors who, on account of residing at a distance, are unable to be personally present. Among those who were first chosen to this position, was the well-known writer for our New-Church periodicals, Mr. D. H. H., of Brockton. In reply to an informal letter, mentioning his appointment, he writes as follows: —

BROCKTON, June, 1877.

To the Members of the Magazine Club: —

DEAR BRETHREN, — Mr. R. tells me that he thinks I have been chosen a corresponding member of your Club. If this is so, I should be glad to know it, and to be informed what duties and responsibilities are associated with the honor. I take the liberty, however, of forestalling official information by sending you a short article for your consideration, which you may, if you please, hand over to the editors of the Magazine.

Yours truly, etc., D. H. H.

This letter was received after the meetings of the Club were discontinued for the season. Having fallen into the hands of the editors, it is now published for the information of members of the Club, as well as of others, together with the suggestive little article, which here follows, bearing the title of "Spiritual Mathematics": —

"Swedenborg tells us that all numbers have a signification, in reference to spiritual things, as, for instance, that *two* denotes conjunction; that *three* denotes what is full and complete, especially in relation to truth; that *seven* implies what is holy, etc., etc.; and that these things are well-known and understood in the spiritual world. He does not explain the grounds on which this signification rests, and it may be inferred that they are such as not to be apprehended by natural ideas. The fact, however, that numbers have such a significance, is very suggestive. It leads us to infer that in the other life, *qualities*, and spiritual states in general, are subject to measure and computation, as quantities, times, and spaces are in this world. And when we are taught that the four-square situation of the Holy City, New Jerusalem, signifies its rectitude and the perfect adaptation of its good and its truth to each other, we may go on and infer that there is not anything predicable of good and truth which cannot be represented and expressed spiritually by geometrical forms, up to those which defy the analytic powers of finite intelligence to investigate. And if we admit, as I suppose we must, that there is a correspondence of the laws of natural order, by which the motions

of the planetary bodies are governed, and by which they are kept in their proper place and equilibrium, with the laws of spiritual order, by which men and angels are held in connection with the Lord, and in their spiritual equilibrium; we may then infer that, as the laws of planetary motion can be investigated by mathematical science, so the laws of spiritual attraction may, in like manner, be capable, at least to some extent, of being analyzed and investigated by spiritual computations."

One interesting feature of the Club meetings, which we had forgotten to mention, is the free criticism, on the part of the members present, of every paper that is read. The suggestive query in the above communication would certainly have called forth many interesting remarks if it had been received in season to be considered. We hope the Club will be favored by many more articles from the same source.

It is our intention, when the Club resumes its meetings in the autumn, to give our readers a detailed account of some of them.

Public Interest in Religious Matters.

A NOTICEABLE characteristic of the public press at this day is the large and increasing amount of space which it devotes to religious intelligence. Not only are occasional meetings of unusual importance fully reported, but detailed accounts of Sabbath services form no inconsiderable part of every Monday's paper in all our principal cities. At least one daily newspaper undertook to give verbatim reports of the Moody and Sankey meetings during their three months' continuance in Boston. As the editors of these secular sheets may be presumed to understand the wants of their readers, we may safely infer that this extensive publication of religious news meets a general demand in the public mind.

The most striking illustration we have ever seen of this kind of newspaper enterprise was afforded by the *New York Herald* of July 5, which contained a telegraphic report of nearly four columns in length, of the meetings held in Edinburgh, Scotland, on the two previous days, by the Pan-Presbyterian council. Beginning with an allusion to the pleasant weather and the picturesque old city, the despatch proceeds to give a minute account of proceedings, including a synopsis of the sermon and a sketch of the religious exercises, of the public reception extended to the delegates, the remarks in honor of the American representatives on the fourth of July, and many other matters. That such a despatch should be provided to satisfy a supposed want of the patrons of

the *Herald*, is hardly less wonderful than the standing miracle — the electric telegraph — by means of which it was procured.

In further corroboration of the point under discussion, we may mention that a correspondent in Toronto has sent us two long clippings from the *Globe* newspaper of that city — at least four columns in all — recounting the proceedings of a Presbytery in Scotland with reference to Prof. Smith, of Aberdeen, on account of certain articles written by him for the new edition of the "Encyclopædia Brittannica." In fact, religious, or semi-religious reading may be found in secular papers on every hand. When we consider the wide influence which the newspaper press exerts, and its generally independent character, we cannot help thinking that its disposition to give so large a place to matters of this kind is a fact of no small significance.

The Effect of Education.

As the general diffusion of knowledge is one of the prominent features of the present age, as compared with preceding epochs, it is interesting to know how far mankind has, by this means, become a gainer in a moral and spiritual way. On this point considerable doubt has been sometimes expressed. We were therefore glad to see, not long ago, a statement concerning the relation of education to crime, from which we extract the following items: —

By the last census there were in the United States fourteen million, five hundred thousand children of school age. There was expended for schools over ninety-five million dollars ($95,000,000), which is something more than one third of one per cent. of the value of property, real and personal, of the whole country. Of the illiterate, by which are meant those who can neither read nor write, one in ten is a pauper. Of the educated, one in three hundred is a pauper. For one crime committed by an educated person, there are ten crimes committed by an illiterate person.

In New England only seven per cent. of those over ten years of age can neither read nor write; and eighty per cent., or four-fifths of the crimes committed in Massachusetts, are committed by this small minority. Whence it appears that one wholly without education commits fifty-three times as many crimes as an educated person.

In France, in 1867 to 1869, one-half of the inhabitants could neither read nor write. This one half gave ninety-five per cent.

of those who were arrested, and eighty-seven per cent. of those who were convicted.

We are unable to vouch, by virtue of any investigations of our own, for the truth of the above statements. But, supposing them to be even approximately correct, they are certainly very striking and interesting.

An Interesting Discovery.

Among the many posthumous manuscripts of Swedenborg, a portion of which were photo-lithographed under the supervision of Dr. R. L. Tafel, there is a remarkable fragment, entitled "Ecclesiastical History of the New Church." * This consists of eleven brief paragraphs, which appear to be the first notes or outline of a projected work. In these notes the author speaks of his writings in terms which, though they imply no different claim for them from what is clearly involved in his statements in T. C. R. 779–80, A. E. 1183, H. D. 7, C. L. 532 to 534, and other places, yet, by the different form of expression, seem to make even more clear and unequivocal the light in which he himself regarded them. At the same time he makes a remarkable declaration respecting them, which a recent discovery in some degree confirms. The manuscript begins with a statement that —

"A new Ecclesiastical History must be written, because now is the Advent of the Lord, which was predicted in Matthew xxv."

Further on he says, —

"The books which were written by the Lord, through me, from the beginning to the present day, must be enumerated.

"The writing therein is such that it gives light before those who believe in the Lord, and in the New Revelation, but is obscure and of no moment to those who deny these things, and who for various external reasons do not favor them.

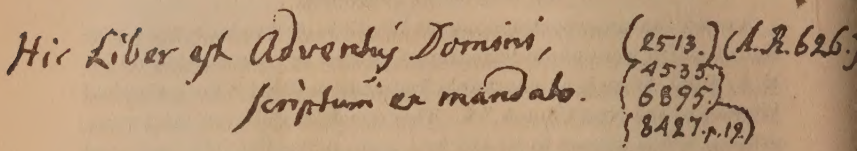
"When the Brief Exposition (*Summaria Expositio*) was published, the angelic heaven, from east to west and from north to south, appeared purple with most beautiful flowers; this before me, and before † . . . . . and others. At another time it appeared, as it were, beautifully flaming.

* Photo-lithographed MSS., vol. viii. p. 1.

† As there is still a doubt whether the words of the manuscript here have been correctly deciphered, it is thought best for the present to leave the place of them blank.

"On the books was written, 'The Advent of the Lord,' on all in the spiritual world. By command, I wrote the same on two examples in Holland."

One of the examples here referred to was lately discovered, bearing this inscription, in Latin, in the hand-writing of Swedenborg, of which the following photo-lithograph is a fac-simile: —



(This Book is the Lord's Advent,
Written by command.)

The book is now the property of Mr. James Speirs, of London, and is entitled *Summaria Expositio Doctrinæ Novæ Ecclesiæ* (a Brief Exposition of the Doctrine of the New Church). The inscription is written on the original cover of the book.